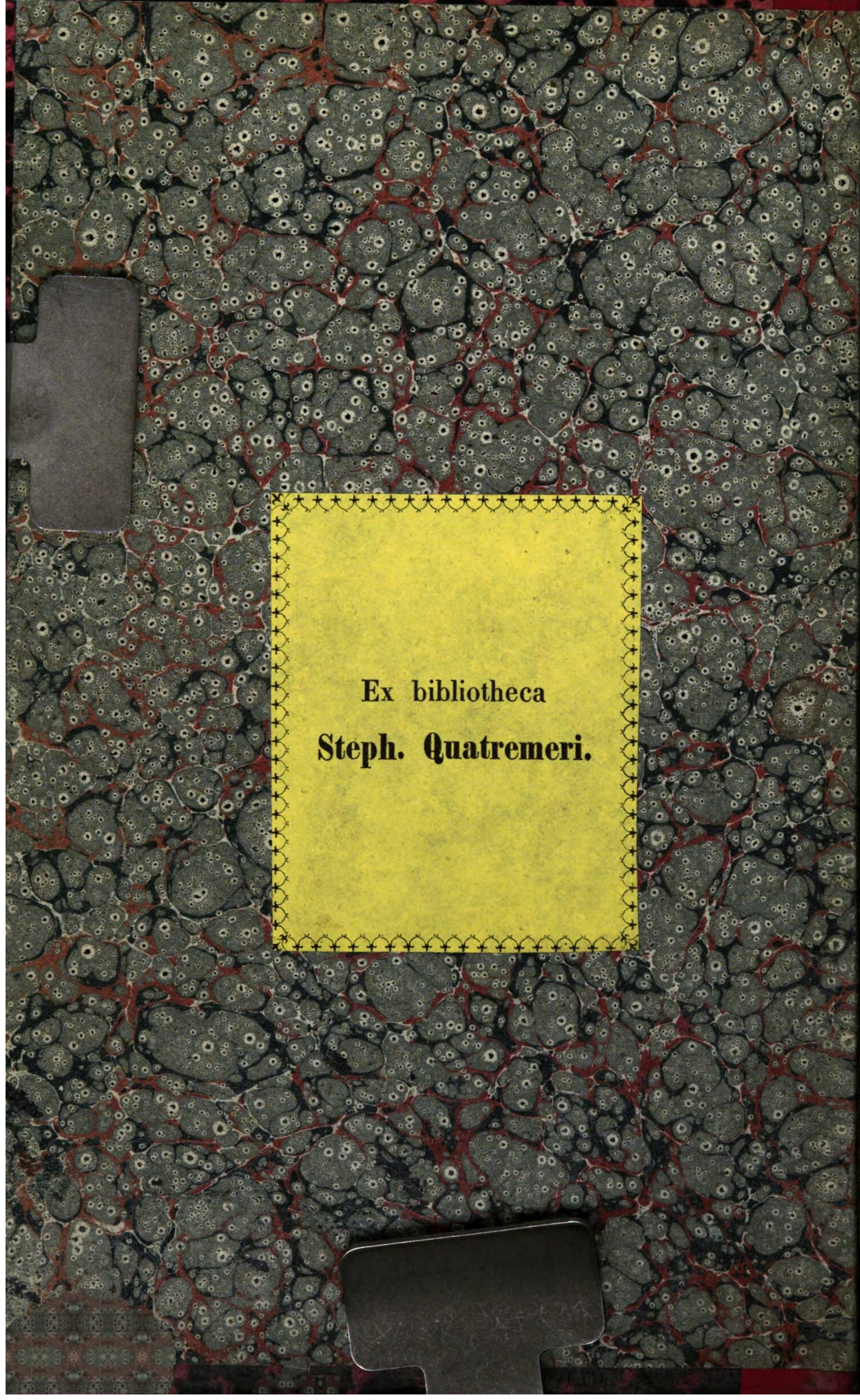


The image shows the front cover of a book. The cover is decorated with a traditional marbled paper pattern, featuring large, irregular, dark grey or black spots with small white dots inside, set against a background of red and white veins. A rectangular yellow paper label is pasted in the center of the cover. The label has a decorative black border consisting of a repeating star-like or floral motif. On the label, the text "Ex bibliotheca" is printed in a simple, black, serif font. Below it, the name "Steph. Quatremeri." is printed in a larger, bold, black, serif font. There are some dark, rectangular marks on the left and bottom edges of the cover, possibly from a binding or a scanner.

Ex bibliotheca
Steph. Quatremeri.



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Bayer. Staatsbibliothek

A
GENERAL AND CONNECTED
VIEW
OF THE
PROPHECIES,
RELATIVE TO THE
CONVERSION, RESTORATION, UNION, AND FUTURE GLORY,
OF THE HOUSES OF
JUDAH AND ISRAEL;
THE PROGRESS, AND FINAL OVERTHROW,
OF THE
ANTICHRISTIAN CONFEDERACY
IN THE
LAND OF PALESTINE;
AND THE ULTIMATE GENERAL DIFFUSION
OF
CHRISTIANITY.

BY THE
REV. GEORGE STANLEY FABER, B. D.
RECTOR OF REDMARSHALL, IN THE COUNTY OF DURHAM.

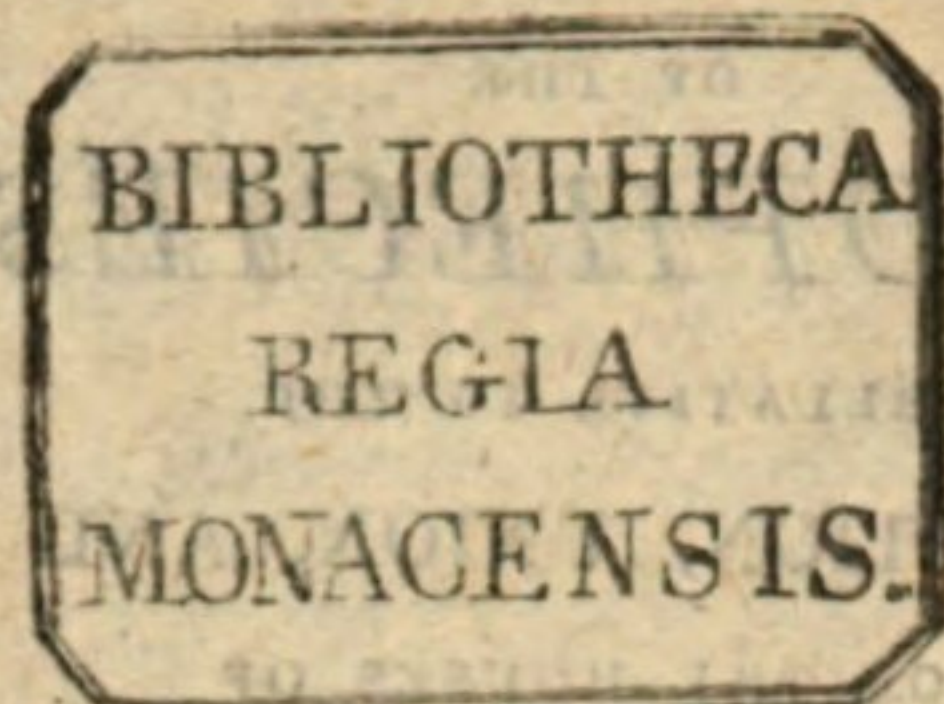
IN TWO VOLUMES.
VOL. I.
THE SECOND EDITION,
REVISED AND CORRECTED.

" At that time shall Michael stand up, the great prince which standeth
" for the children of thy people : and there shall be a time of trouble, such
" as never was since there was a nation even to that same time ; and at that
" time thy people shall be delivered." Dan. xii. 1.

LONDON :
PRINTED FOR F. C. AND J. RIVINGTON,
NO. 62, ST. PAUL'S CHURCH-YARD.

1809.

W E I V



UDAH AND ISRAEL

THE PROGRESS, AND FINAL OVERTHROW

ANTICHRISTIAN CONFESSION

AND THE UNITED STATES GENERAL DISTRIBUTION

CHRISTIANITY.

1. 1027

PRINTED FOR F. & J. RIVINGTON,

Printed by Law and Gilbert, St. John's Square, Clerkenwell.

[iv]

TO THE
HON. AND RIGHT REVEREND FATHER IN GOD,

SHUTE BARRINGTON, LL.D.

LORD BISHOP OF DURHAM.

MY LORD,

TO complete the plan of my *Dissertation on the 1260 years*, there was wanting, a general and connected view of the various prophecies which treat of the wonderful events about to take place at the expiration of that period. Prevalent as the powers of darkness may be during their allotted season, they are destined to be at length destroyed. Their destruction will synchronize with the restoration of the Jews, and will usher in that glorious state of things so frequently and so exultingly described by the ancient prophets. The lost ten tribes will be united with the tribe of Judah; and the blessings of pure

Christianity will be very generally diffused throughout the world. Such, we are led from holy Scripture to believe, will be the magnificent close of the great period of 1260 years.

Without presuming to enquire too curiously into the state of the millennian Church and the nature of the Messiah's earthly reign, it is not difficult to conceive, how materially the face of society would be changed, and how wonderfully the general condition of mankind would be meliorated, were the Gospel cordially embraced and faithfully acted upon, if not absolutely by *all*, yet by an incalculably great *majority*. At present, to say nothing of the huge multitudes involved in the darkness of Paganism or the mists of Mohammedism, the greatest exertion of Christian charity, the most laborious attempt to hope against hope, will leave no *conviction* in the minds of the truly serious, that even in countries professing the religion of the Messiah *the majority* are faithful followers of their Lord. We are compelled to acknowledge, by the melancholy testimony of our very senses, that too many have a name that they live, and are dead; that not merely lukewarmness and indifference and a disregard to the spirit of Christianity are prevalent,

prevalent, but that numbers, in consequence of their actual criminality, can be distinguished from Pagans only by *an appellation*, in *their* cases, *an empty geographical appellation*. Now let us suppose this state of things to be reversed; let us picture to ourselves either *the whole*, or *nearly the whole*, of mankind as being Christians not in word only, but in deed: and we may perhaps form some conception of the nature of the Millennium. What the narrow primitive Church was in spirit and in practice, the immense millennian Church would likewise be. *Behold how these Christians love each other*, would again become a true remark. Where universal affection prevailed, where selfishness was as much extinguished and evil lusts and passions were as much subdued as among the first believers, wars and dissensions, both public and private, would be no more. Where holiness of conversation, springing from grateful love to God through Christ, was predominant, the various miseries arising from vice and immorality would be unheard of. The world, in a degree, would be brought back to a Paradisaical state; and, when the minds of men ceased to be agitated by bad dispositions, and their bodily strength to be

undermined by intemperance and excess on the one hand and by poverty and wretchedness on the other, it is natural to suppose, that their lives would be extended to a much longer period than they are at present.

But some perhaps may ask, *How can these things be?* To such a question the believer finds it not very difficult to give an answer. It was by an abundant effusion of the Holy Spirit, not by any natural inherent goodness of their own, that the primitive Christians were made to differ from others. It is by the agency of the same Spirit (I speak throughout of his *ordinary* operations), that every believer of the present day thankfully acknowledges, with Scripture and the Church, that a new heart is created within him. And it is by a yet more abundant effusion of the Holy Ghost both on Jews and Gentiles, as we are expressly taught in prophecy, that the great mass of mankind will truly and effectually be gathered into the fold of Christ in the days of the Millennium. There is no difficulty in conceiving, had it been agreeable to the purposes of the Most High so to have ordered matters, that all men in the apostolic age might have been made like-minded with the primitive believers; and

and that the Gospel might have been universally received, instead of being universally opposed. There is no difficulty in conceiving, that the heart of a Nero or a Diocletian might, through the Spirit, have been as effectually turned to the knowledge and love of the truth, as the heart of a Peter or a Paul. Consequently, there is no difficulty in conceiving, that the Holy Spirit, who was pleased only to operate to a certain extent in the days of the Apostles, may hereafter operate so generally as to render *nearly the whole* of mankind similar, perhaps even superior, in holiness and genuine piety to the first Christians. All this, I repeat it, may easily be conceived; for who shall presume to *limit* the extent of God's operations? And, whether I be right or wrong in expecting a miraculous interference of the Divine Word, we are certainly led from prophecy to believe, that some such general diffusion of holiness will assuredly take place, and with it (what is indeed its natural consequence) a general diffusion of happiness.

This period, we are taught to expect, will be introduced by the most dreadful political convulsions that the world ever witnessed. Before "the greatness of the kingdom under
"the whole heaven," to adopt the language
A 4 of

of Daniel, “ shall be given to the people of the
 “ saints of the Most High,” the tyranny of
 the two little horns must be broken, and the
 empire of the great Roman beast, in his last
 form and under his last head, must be dis-
 solved. In the midst of the expiring struggles
 of God’s enemies, the Jews must be restored
 and converted. And thus at length, when this
 tremendous tempest shall have exhausted itself,
 the glorious day of millennian happiness shall
 dawn upon a long benighted and distracted
 world.

What part we may be destined to take in
 these awful events, may well afford matter of
 anxious anticipation to all of us, more espe-
 cially when the present situation of Europe is
 considered with a reference to prophecy. That
 some prevailing maritime power of faithful wor-
 shippers will be chiefly instrumental in con-
 verting and restoring a part of the Jewish na-
 tion, seems to be declared in Scripture more
 than once with sufficient plainness: but I am
 persuaded that your Lordship will agree with
 me, that we may employ ourselves much more
 profitably in labouring to diffuse the knowledge
 of the Gospel and to increase among us the
 number of the truly pious, than in speculating
 upon the probability or improbability of our
 being

being the maritime power in question. We live in times, which *might* produce seriousness even in the most unthinking ; and I am willing to hope, that there actually *has* been of late years a considerable increase of genuine religion among us. Our situation peculiarly fits us to be the ark, as it were, of God's Church. We must beware of making *him* our enemy, and then we need not fear what man can do unto us. But, however matters may terminate, your Lordship will have the satisfaction of reflecting, that *you* have not been silent ; that you have raised your voice as a watchman of our Israel ; and that, in the solemnity of what you have conceived might be a last address, you have borne your testimony against any relapse into a superstition, from which our pious forefathers separated themselves, and which is destined to fall in the course of God's righteous judgments, ere the glorious kingdom of the mountain shall commence.

I have the honour to be

Your LORDSHIP's most obliged

and dutiful humble Servant,

GEORGE STANLEY FABER.

Feb. 25, 1808.

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 which is destined to fall in the course of God's
 righteous judgment from the glorious kingdom
 of the Messiah shall commence.

Your Lordship's most obliged
 and humble servant
 GEORGE STANLEY FABER

1803.

PREFACE

TO THE

FIRST EDITION.

THE plan, which I have pursued in the following work, is the same as that which I adopted in my *Dissertation on the 1260 years*. It was finished in the spring of *the year* 1806: and, instead of altering the text, such events as have since occurred, that appeared worthy of our observation, I have animadverted upon in the notes.

The longer I have considered the subject, the more I am confirmed in my former opinions. The passing train of events, the long period of time during which the abominations of Popery have been suffered to prevail from whatever precise era the appointed *three times and a half* ought to be computed, the very spirit of the age itself, all serve to shew, that we cannot be very far removed from what Daniel calls *the time of the end*. At least, whatever may be thought of the other particulars, this last, I mean *the spirit of the age*, seems to
me

me sufficiently decisive. “ When the Son of man
 “ cometh,” said our Lord, “ shall he find faith on
 “ the earth ?” The present age has been boastfully
 termed *the age of reason*: and, when we consider
 the *sense* in which it has been so termed, we can
 scarcely avoid esteeming the appellation synony-
 mous with *the age of unbelief*. Individual unbe-
 lief indeed has existed in all ages of the Church :
 but never was there an age, in which infidelity has
 been so widely and so systematically diffused ; never
 was there an age, to which the emphatic question
 of Christ so closely applied, as the present. Nor
 am I at all singular in my opinion. The question
 of our Lord, as it has been well observed by a late
 eminent divine, certainly “ gives us reason to ex-
 “ pect, that, at the coming of the Son of man,
 “ faith shall scarcely be found on earth. It is ob-
 “ vious therefore to conclude, that, in proportion
 “ as the faith decays, the coming of Christ is
 “ drawing near. The scoffers of the last days
 “ may insolently demand of us, as it was foretold
 “ they should, *where is the promise of his coming ?*
 “ and object, that there is no sign of it, for that
 “ *all things continue as they were*. But this can-
 “ not now be said with truth. All things do *not*
 “ continue as they were. There hath been a mar-
 “ vellous

“vellous change of late in the affairs of this world
 “and in the state of religion, with which all se-
 “rious men are alarmed, justly apprehending that
 “some still greater event is to follow. The signs
 “of the times, to those who can read them, are
 “many*.”

In citing the various prophecies which relate to the restoration of Israel and the overthrow of Antichrist, I have adhered to no one translation in particular, but have given that version of them, by whomsoever proposed, which appeared to me best to express their true meaning. Any material variation from the established translation is noticed and defended in the margin. On this account, as well as for another reason, I have found it expedient to cite the prophecies in question at full length. In our common version, one and the same connected prediction is frequently broken into apparently unconnected parts by the arbitrary division of chapters. Hence, the general design of the prophecy is greatly obscured; and by cursory readers, who pause at the termination of each chapter as if the subject were there completely finished, can scarcely be understood. In the fol-

* Jones's Works, Vol. vi. p. 358.

lowing work, what I conceive to be parts of one prophecy are arranged accordingly; and several chapters are frequently commented upon collectively, as jointly forming only one complete whole. The usual method of treating the subject by selecting detached texts, instead of considering the unbroken predictions of which these texts are mere parts, has always appeared to me extremely defective. I have therefore departed from it, and think myself fully justified in doing so.

At one period it was the humour of the day to *spiritualize* the prophecies, as it was called: that is to say, those prophecies, which in their plain and obvious acceptation relate to the restoration, the conversion, and the future glories, of the house of Israel, were referred to the original propagation and final universal extension of Christianity. But, according to such a mode of exposition, there is scarcely any thing which the ancient prophecies may not be made to declare. Its extreme licence affords a sufficient confutation of it. I entirely think with the late Bp. Horsley, that the plain literal meaning of the prophecies which respect the future fortunes of the Jews ought to be strenuously maintained by all who study them. They are occasionally indeed written in the language of symbols;

symbols; and, when this is the case, they must no doubt be interpreted accordingly. But the literal *application* of them is not thereby affected. The political and spiritual revival of the house of Israel may be exhibited to us under the imagery of *the birth of a child* or of *a resurrection from the dead*. But, although the language in this particular be metaphorical, the proper house of Israel, not the Gentile Church of Christ, must be intended, unless we wholly depart from the obvious sense of the prophecy. The literal mode of exposition recommended by Bp. Horsley in opposition to the licence of *spiritualizing*, has been adopted by Mr. Bicheno, as well as by myself: and, though I can not agree with him in all points (if I could, the present work had been superfluous), I certainly think, that in his treatise on the restoration of the Jews he has thrown much light, perhaps more light than any of his predecessors, on the subject.

In a work written on the plan of the present one, it was impossible to avoid a certain degree of repetition: but I could not give up the plan, because I am persuaded that it is best calculated to attain to the knowledge of the truth. In my preliminary general statement, I have detailed, in one unbroken narrative, what I conceive may be col-
 6 lected

lected from prophecy relative to the great events which will take place after the expiration of the 1260 years. But this, unless supported by proofs, would be no better than a sort of theological romance. The proofs therefore follow in their order. Each prediction is given at length, and each is separately considered. Now, since all these predictions relate to the same period, though there is a considerable degree of variety in them, there must likewise be much sameness; and of this character of the predictions the several commentaries upon them must unavoidably partake. The subject however is of so much importance, that, by those who *really* wish to study it, I shall readily be excused for discussing it so largely.

PREFACE

TO THE

SECOND EDITION.

IT may not be improper to prefix to the second edition of this work a few remarks on certain objections which have been made to my opinion that we have not yet arrived at the termination of *the 1260 years*.

I. Some modern writers have supposed, that they are already expired, and that their expiration took place about the commencement of the French revolution, in *the year 1789 or 1792*. In favour of this opinion it has been urged, that the wonderful political convulsions, with which all Europe has been shaken since that era, must be *the dashing to pieces of the ten toes of Daniel's great image, and the sitting of the judgment upon his ten-horned beast in its last state**. But *the dashing to pieces of the ten toes, and the judgment of the ten-horned*

* Dan. ii. 34, 35, 44.

beast, evidently synchronize with the expiration of *the 1260 years*. Therefore, since those great judgments of God have now commenced, and since they commenced at the era of the French revolution, *the 1260 years* must have expired, and the era of their expiration must be that of the French revolution *.

1. However specious this argument may seem, it does by no means convince me—The witnesses are to prophesy in sackcloth, or profess the truths of the Gospel in a depressed condition, *1260 years*. They have only ceased to do this in *protestant* countries: therefore *the 1260 years* of their prophesying cannot have expired—The idolatrous Gentiles of the Romish communion are to tread the holy city under foot during the same period. They have not yet ceased to tread it under foot, for Popery is still the paramount religion of the greatest part of Europe: therefore *the 1260 years* have not expired—The Jews, according to Daniel, are to begin to be restored at the close of *the three times and a half*; according to our Lord, they are to cease to be scattered, when *the times of the Gentiles* are fulfilled; and, according to St. Paul, their

* Bicheno's Signs of the times. Preface, p. xvi. xvii. p. 87, 196, 233, 300, 301, and passim. 6th edition.

blindness is to cease, when *the fulness of these times of the Gentiles* shall have arrived. The Jews are still scattered and still unconverted: therefore we have not as yet witnessed the expiration of *the 1260 years* and the completion of *the times of the Gentiles*, which are universally acknowledged to be synchronical—*The 1260 years* expire at the effusion of the seventh vial, as may be proved in *the abstract* almost to demonstration. The seventh vial is not yet poured out: therefore *the 1260 years* have not yet expired.

Still it may be asked: *has not the dashing to pieces of the ten toes commenced? has not the judgment begun to sit upon the ten-horned beast? how then can it be that the 1260 years have not expired?*

2. I answer, that the ten toes have *not yet begun* to be dashed to pieces *in the manner foretold by Daniel*; neither has the final judgment begun to sit upon the ten-horned beast: therefore *the 1260 years* have not yet expired. Under the imagery used by the prophet, *a complete sweeping away* of the various bestial governments of the broken Roman empire is evidently predicted; and the kingdom of the mountain, or the saints, is represented as being set up in their room. Nothing

of the kind has hitherto happened. Old dynasties have been removed, and new ones have occupied their places: but not one government, that was heretofore popish, has at present ceased to be so; not one nation is converted to Protestantism; that country, which took the lead in these great changes, has outwardly set up again the form of Popery; and infidelity, not genuine religion, prevails over the greater part of the continent. A mere exchange of one outwardly popish dynasty for another, and the uniting of all the popish sovereignties into a formidable confederacy under one avowed head, surely bear no resemblance to the predicted complete dissipation of the ten toes and the utter destruction of the great ten-horned Roman beast.

What then are we to understand by the strange revolutions, which have been taking place in the course of the last nineteen years?

3. It is predicted, that precisely such revolutions *should* take place before the expiration of *the* 1260 years, and should usher in the figurative session of judgment and the coming of the Ancient of days in the great day of the Lord—We are told, that, although the judgment is to sit for the final destruction of the Roman beast at the close of *the*

1260 *years*; yet they are to take away the dominion of his little horn by consuming and destroying it *unto* the end, consequently they must *begin* to take it away *before* the end—In a similar manner we are told by St. John, that the ten horns should hate the whore, and make her desolate and naked, and eat her flesh, *previous* to her being finally burnt with fire at the close of *the* 1260 *years*. Accordingly we find, that, although the years have not yet expired, the kings have begun (in the prophetic language) to hate the whore, that is to say, no longer to venerate her with the same blind devotion that they formerly did; and have in a remarkable manner devoured her flesh, or deprived her of her secular authority and temporal possessions—We are further told by St. John, that, *long before* the effusion of the seventh vial and the commencement of the vintage which may be proved to synchronize with the expiration of *the* 1260 *years*, a tenth part of the Roman city shall be overthrown by a violent earthquake or great political revolution; a new woe shall begin to afflict the inhabitants of the earth or the papal empire, some remarkable harvest of God's wrath shall be gathered in, a noisome sore shall fall upon the adherents of the beast, the sea and the rivers

shall be changed into blood, the sun shall scorch men with fire, the throne of the beast shall be shaken and his kingdom filled with darkness, the mystic river Euphrates shall be dried up, and a great confederacy shall be formed of the beast and his vassal kings. When all these revolutions, thus figuratively predicted, shall have taken place; *then*, and not *till then*, the seventh vial is poured out, the vintage commences, and *the 1260 years* expire—Nor are Daniel and St. John the only prophets, who lead us to expect great revolutions *before* the termination of this period. Isaiah teaches us, that some eminent pruning of the degenerate Church may be looked for *before* the final expedition of Antichrist into Palestine and the restoration of the Jews at the close of *the 1260 years**—Zephaniah assures us, that the mystic Nineveh will not be finally destroyed until enough has *previously* been done to rouse her to a sense of her condition; until the nations of her communion have been cut off, until their towers have been made desolate, until their streets have been laid waste, and until their cities have been destroyed†

* Isaiah xviii. See Prophecy VI.

† Zephan. iii. 6, 7, 8. See Prophecy XXXVI.

—Joel informs us, that the figurative locusts of Antichrist will occasion very remarkable revolutions in the political heavens *before* that *subsequent* revolution in the heavens, by which their own destruction in the great day of the Lord, or at the end of *the 1260 years*, is symbolized*—And our Saviour, if it be allowable (as some commentators maintain) to apply a part of his prophecy to the last ages, teaches us, that there will be signs in the sun, the moon, and the stars, *before* the coming of the Son of man; signs, that will *usher in* that figurative coming in judgment, which (supposing the prophecy to be capable of such an application) must be the same as *the coming of the Ancient of days in the prophet Daniel at the close of the three times and a half to judge the ten-horned beast* †.

Thus I think it manifest, that the revolutions, which have been effecting in the course of the last nineteen years, instead of proving that *the 1260 years* have expired, rather prove the contrary. Nevertheless, I have little doubt, that this wonderful shaking of nations is *the harbinger* of their

* Joel ii. 10. iii. 15. See Prophecy XXXI.

† Matt. xxiv. 29, 30—Mark xiii. 24, 25, 26—Luke xxi. 25, 26, 27.

expiration; that these signs in the sun, the moon, and the stars, of the political heaven are *preparatory* to the return and conversion of God's ancient people and to the final overthrow of his congregated enemies.

II. It has been objected to my date of *the* 1260 *years* (which after all I wish to be considered in no other light than that of *a conjecture*), that, considering the wonderful rapidity with which events have lately succeeded each other, it is difficult to believe that this famous period will not expire until *the year* 1866. So much has already been done, my respectable opponent Mr. Bicheno argues, and so little apparently remains to be done before the effusion of the last vial, that, "when
 " he reflects on what has been passing for these
 " eighteen years, he cannot possibly bring himself
 " to think that the termination of the prophetic
 " numbers of Daniel and St. John is so distant as
 " I suppose*.

This mode of arguing is rather an appeal to the imagination than to the judgment: and it may be sufficient to reply, that, however rapid has been the succession of events since the French revolu-

* Supplement to Signs of the Times, p. 29.

tion, we know not what may occur to *retard* matters; for analogical reasoning from *what is past* can scarcely be deemed adequate to teach us *what is as yet future*. The sixth vial is certainly not yet poured out, because the Ottoman empire is not yet overthrown: and, when my work on *the 1260 years* was first published in the year 1806, I think it equally clear that the fifth vial had not been *then* poured out. It may however be demonstrated *in the abstract*, that *the 1260 years* do not expire until the effusion of the seventh vial. This being the case, who shall say before the event what length of time the fifth and sixth vials may be destined to occupy? If the fifth vial *still remain* to be poured out, its baneful contents must be emptied upon the government of France; because, by the transfer of the Carlovingian dignity from Germany to France, the seat of the Roman beast under his last head is now certainly fixed in the latter country. Should its effusion then be *yet future*, or should it have *recently commenced* in the present opposition to the overgrown power of France, who can say what *retardation* it may produce? That the power of the beast will not be *broken* by it (supposing it should be poured upon France as the last head of the beast), however that power may for a
season

season be checked, is manifest from the contents of the sixth vial. *There*, notwithstanding the fifth vial had been poured upon his throne (apparently intimating that some great attack should be made upon his imperial authority), so far is his throne from being *subverted*, that we find him *with undiminished influence* gathering together to Armageddon the vassal sovereigns of the Latin earth, and afterwards destroyed with them at that place under the seventh vial.

As it is not improbable that the fifth vial, if it either yet remain to be poured out or if it be now pouring out, may produce *a considerable retardation* of matters ; so it seems not unreasonable to *conjecture* at least that *a yet further retardation* may be caused by the effusion of the sixth, though its contents may doubtless in part synchronize with those of the fifth. I have been favoured by a gentleman, whose authority I can rely upon though I am not at liberty to mention his name, with the following interesting remarks on the present state of Turkey: whence it appears, that there is at least *a probability* that the downfall of the Ottoman power is not quite so near as it has been supposed to be.

“ You wished to have information in respect to
 “ Turkish politics :—I thought it necessary to
 “ consider

“ consider and to pause, before I could venture to
 “ hazard speculations on such a subject. You
 “ would, no doubt, be anxious to learn from me,
 “ whether the present state of the Ottoman empire
 “ ought to lead one to expect its approaching
 “ downfall, or whether from my observations I
 “ should be inclined to imagine that even with its
 “ evident inertness it still has sufficient strength
 “ to hold for a time together. When I inform
 “ you, that our nearly two last Embassadors in
 “ Spain, Lords Auckland, and St. Helen’s, had
 “ seen nothing in the Spanish character which
 “ can lead them to account for the burst of patriot-
 “ ism which we have witnessed, it will not asto-
 “ nish you that I cannot undertake to predict
 “ what is likely to happen in the country which I
 “ have recently quitted. I will tell you however
 “ what I heard of Turkey and of the inhabitants
 “ whilst I remained amongst them.

“ The Turkish government is so perfectly dis-
 “ jointed, that the governors, or Pachas, of the
 “ different provinces, so far from holding friendly
 “ intercourse with each other, are, upon their own
 “ authority and for their own objects, not unfre-
 “ quently in a state of open war; and indeed they
 “ never agree in any thing, except in one uniform
 “ resistance

“ resistance to the orders of the Porte. This state
 “ of things prevails so generally and to such an
 “ extent, that I do not hesitate in declaring that
 “ beyond the walls of Constantinople the grand
 “ Signior has not more power than you or I have.

“ It will obviously occur to you, that an empire
 “ so constituted could offer but little opposition
 “ to any invading army ; and you will be no less
 “ inclined to suppose, that among Pachas so jeal-
 “ ous of each other it would be the easiest of all
 “ things to obtain by treachery all that was not to
 “ be attempted by force of arms.

“ And such would necessarily be the result, if
 “ it could be made evident to the different inde-
 “ pendent princes (for such are the Pachas) that
 “ they would be gainers by the change : but hi-
 “ therto, in all wars, they have always felt, that
 “ no foreign power could bribe them into so splen-
 “ did a situation as that which they now possess.
 “ This has been the cause of the invariably steady
 “ resistance to the Austrian armies : while, the re-
 “ sistance to the Russians not having been pro-
 “ duced by the same motives, there has through-
 “ out Europe been a general though erroneous
 “ idea that the court of Petersburgh had been act-
 “ ing with a vigour which could not be ascribed to
 “ that

“ that of Vienna. That part of the Turkish em-
 “ pire, which adjoins to Austria, is inhabited by
 “ a warlike and hardy race of men : and, inspirited
 “ as they are by a fanatic devotion to their reli-
 “ gion, their chiefs, acting in unison for that ob-
 “ ject and that object alone, have had no difficulty
 “ in preventing the Austrian armies from ad-
 “ vancing far into a country, where there are no
 “ roads, where provisions are very scarce, and
 “ where the defiles, even without opposition,
 “ would be almost impassable.

“ The Russians, on the contrary, have the Mol-
 “ davians and Wallachians for their neighbours :
 “ and these are not only proverbially the most
 “ timid of men, but, as professors of the Greek
 “ religion, they are naturally the secret enemies
 “ of the Porte though still its subjects. Those
 “ two provinces, open on all sides and throughout
 “ easy of access, have of course been immediately
 “ overrun ; and the conquest of them has more-
 “ over been facilitated by the nature of the Turkish
 “ armies which the Russians have had to combat.
 “ As no reliance could be placed by the Porte on
 “ the Moldavians and Wallachians, it has been
 “ found necessary to attempt the defence of the
 “ provinces which they inhabit by transporting
 “ into

“into them armies of real Turks. But those ar-
 “mies were only to be procured by assembling
 “into one mass the quotas of men which the
 “Pachas in Asia have been willing to furnish :
 “which men being the most lawless, the worst
 “disciplined, and the least warlike of all the grand
 “Signior’s subjects, and being in addition always
 “anxious to return to their own homes with the
 “plunder they may have amassed, it is easily to
 “be understood, that the celebrated victories of
 “the Russians might be cheaply purchased. It
 “is likewise to be recollected, that, when the
 “Russians, having crossed the Danube, came to
 “be opposed to Turks who belonged to the pro-
 “vinces which they had to defend, they then
 “uniformly met with a resistance which often-
 “times obliged them to recross the river, or else
 “by checking their progress produced in general
 “a desire for peace.

“It has been with a view to give some general
 “idea of the means of defence which the Turks
 “possess, that I have endeavoured to explain the
 “cause of that very different fortune, which the
 “courts of Petersburgh and Vienna, in their
 “Turkish wars, have usually met with. I have
 “not presumed to say, whether French armies
 “ might

“ might be able to make a successful invasion, and
 “ thereby produce the long looked for overthrow
 “ of the Ottoman empire: but I have thought it
 “ right to attempt to prove to you, that, barbarous
 “ and grossly ignorant as the Turks still are, there
 “ are reasons for expecting, that the bravest and
 “ best disciplined armies might fail if they en-
 “ tangled themselves in a country where it is pos-
 “ sible that modern tactics might afford no re-
 “ source. And I ought to add, that the expe-
 “ rience of this last Russian war has not contra-
 “ dicted the events of former ones. It will have
 “ been obvious even from the newspaper accounts,
 “ that the Russians obtained no advantages over
 “ the Turks: and I have since happened to learn
 “ from a person, who during the whole war was
 “ at the Russian head-quarters, that there was
 “ scarcely any action between the two armies in
 “ which the Turks were not victorious. They are
 “ indeed, when acting separately or in small bo-
 “ dies, as brave and as likely to be successful as
 “ any troops whatever: and, if our hopes for Spain
 “ are chiefly to depend upon the inaccessible na-
 “ ture of the country, there would, I think, as
 “ things now are, be still greater reason to ex-
 “ pect, that for the conquest and overthrow of
 “ Turkey

“ Turkey more than human means would be re-
 “ quired.

“ The Turks, it is true, are ignorant in the ex-
 “ treme; and, in the military art in particular,
 “ as far at least as it depends on science, they have
 “ not kept pace with any of their neighbours: but,
 “ on the other hand, they have, as I have already
 “ observed, a country to defend, which, even left
 “ to itself, must from the nature of it impede the
 “ progress of all large bodies of men; it is the evi-
 “ dent policy of all their chiefs to unite, for the
 “ preservation of their own power and independ-
 “ ence, against every invading enemy; and, more
 “ than all, they have a religion to protect, which
 “ inflames them against those whom they consider
 “ as wicked unbelievers.

“ Although you did not specify, when you made
 “ inquiries concerning Turkish politics, what was
 “ the particular information which you wished to
 “ obtain, yet I take it for granted, that you were
 “ anxious to learn to which of the powers of Eu-
 “ rope the Porte is at present the best disposed.
 “ If that were the object of your inquiry, I believe
 “ I might satisfy you in a few words.

“ In former times, and before the invasion of
 “ Buonapartè's army, the French were the people,
 “ who

“ who beyond all comparison were the most liked,
 “ respected, and considered. The English till that
 “ period were but little known, and less thought
 “ of; but our victories over the French naturally
 “ raised us in the estimation of the Turks, though
 “ at the same time they in some degree caused
 “ them to be jealous of us. It certainly mortified
 “ the Ottoman pride to be under the necessity of
 “ recovering Egypt by efforts not their own: and,
 “ as you will remember that that country was not
 “ evacuated by us as soon as had been at first ex-
 “ pected, and as while we remained there we kept
 “ up a suspicious intimacy with the Beys, it was
 “ not perhaps unnatural for the Porte to be appre-
 “ hensive that we might become as dangerous as
 “ the first invaders. Indeed I had reason to per-
 “ ceive, during the whole of my residence, that
 “ that jealousy thus excited had never quite sub-
 “ sided: but however we were still able to main-
 “ tain the superiority of our influence; and I be-
 “ lieve I may venture to say, that, notwithstand-
 “ ing the battles of Austerlitz and of Jena, we
 “ might have continued to maintain it, if it had
 “ not been then unfortunately the necessary policy
 “ of our court to alienate and disgust the Turks
 “ by our unreserved support of Russia.

“ But the Russians will always continue to be
 “ the abhorred enemies of the Turks : and reluct-
 “ antly (as I must in fairness say) these last were
 “ at length obliged to abandon us, and to prefer a
 “ connection with France as being the only power
 “ which would be willing to support them against
 “ Russia.

“ Whether the Porte, now that we ourselves are
 “ at war with Russia, would consent to end a war
 “ which to neither of us has any longer any ob-
 “ ject, is a question that at this distance could not
 “ be easily decided. The Turks, I am confident,
 “ have no wish to be in hostilities with us.

“ In speaking of the powers which of late years
 “ have acted a leading part at Constantinople, I
 “ have abstained from making any reference what-
 “ ever to the Austrians. I have done so, because
 “ though the immediate and the powerful neigh-
 “ bours of Turkey, they have never since the days
 “ of Prince Eugene been in the least dreaded by
 “ the Porte : and of late years, since their reverses
 “ in their wars with revolutionary France, they
 “ have been held in such little estimation by the
 “ Ottoman ministers, that there was not a single
 “ mission at Pera which did not seem to possess
 “ an equal influence.

“ England,

“ England, France, and Russia, were in my
 “ time the only powers that were ever thought of
 “ or considered : and I should expect to find, that
 “ the defeats and subsequent disgrace of Russia
 “ had now caused her to be as much despised in
 “ Turkey as she used to be abhorred and feared.”

Much the same language is held by Mr. Thornton with respect to the probable difficulty of conquering Turkey. “ The *toprakly* soldiery, being
 “ untaught and undisciplined, do not seem to
 “ merit a higher estimation than the provincial
 “ militia of the Christian states; and, on a review
 “ of the disposeable force of the Ottoman empire,
 “ should scarcely be taken into account: but to
 “ an invading army they oppose a resistance by
 “ no means to be despised. Every motive of
 “ enthusiasm, patriotism, and private interest,
 “ confirms the aversion of the Turks to the domi-
 “ nion of foreigners. In our own time, the inha-
 “ bitants of Bosnia, Albania, and Croatia, a hardy
 “ and warlike race, have successfully defended
 “ their religion and their country against the dis-
 “ ciplined troops of the Emperor of Germany:
 “ and the French armies in Egypt met with more
 “ obstinate resistance from an armed yeomanry,
 “ than they have since experienced in traversing

“ the most warlike countries of Europe.—The
 “ *ojakli*, or householders in Egypt, no less than
 “ the feudal proprietors, fought with valour, un-
 “ diminished by the want of success, from the
 “ ruined walls of Alexandria to the ancient Ro-
 “ man frontier of Syenè. The language of the
 “ historian bears unequivocal testimony to their
 “ patriotic virtue. Alexandria was taken by storm:
 “ the besiegers left two hundred soldiers in the
 “ breach through which they entered: but of the
 “ besieged none fled, they fell with glory on the
 “ spot which they had failed in defending*.
 “ With such examples before our eyes, we may be
 “ permitted to question the facility of subduing a
 “ people, whose country, from its very nature,
 “ must encourage their exertions and protect their
 “ independence. *The allied nations of Europe have*
 “ *only to march*, says Count Marsigli, *their great-*
 “ *est difficulty will be to divide the conquered coun-*
 “ *try.* But, though we now discover, since the
 “ blaze of the Ottoman power has subsided, that
 “ their former conquests were the chastisements
 “ of divine justice for the sins of Christendom,
 “ and that the sultans never were and never will

* Denon's Voyage dans la basse et la haute Egypt. Vol. i.
 p. 48, 223.

“ be strong in their own might: yet it perhaps
 “ still remains to be discovered, whether a people,
 “ who would refuse to obey even their sultans if
 “ they ordered them to renounce their possessions
 “ in favour of a stranger, and whose country from
 “ the difficulty of forming magazines affords no
 “ facilities to the invader; whether such a people,
 “ in spite of the acknowledged debility of the
 “ empire, would not give ambition cause to repent
 “ of its insatiable thirst of conquest*.”

On the whole, I see little reason to change my opinion respecting my conjectured date of *the* 1260 years, and still less to adopt the hypothesis of those who suppose that they have already expired.

III. I cannot conclude without making my acknowledgments to the present Bp. of Killalla for the correspondence with which he has honoured me relative to the rendering of certain passages in the prophet Isaiah. In consequence of this correspondence and my perusal of his valuable translation of that prophet, I trust that the version, which I had exhibited, is in many parts materially improved. If on some points I have ventured to

* Thornton's Present State of Turkey. p. 207—209.

differ from his Lordship, my dissent, which was unreservedly expressed to him, has at least been attended with one good effect. It has served to shew, that a man of real talents and sound learning knows how to despise the petty pertinacity of maintaining at all hazards opinions which he has once advanced. Inferior minds, as if conscious that the flimsy texture of their productions must be materially injured even by the slightest detraction, seem anxious to consult their dignity, if not by argument, yet at least by an invincible obstinacy in argument: while superior minds, not *arrogantly*, but *necessarily* and *involuntarily*, feeling their superiority, precisely as a strong man cannot avoid feeling his strength, shrink not from the fearless liberality of concession, as well knowing that the sterling value of their labours cannot be depreciated by the generous and unreserved acknowledgment of occasional error.

—Ubi plura nitent,—non ego paucis

Offendar maculis, quas aut incuria fudit,

Aut humana parum cavit natura.—

March 14, 1809.

CON.

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- 23. 12. For 3. read (3.)
- 31. 10. Erase the comma after *Lubim*
- 32. 19. For the comma after *pierced* place a semi-colon
- 48. 20. Erase the comma after *Jerusalem*
- 49. 2. For *Schechinah* read *Shechinah*
- 59. 18. Erase the comma after *wars*
- 64. 10. Note. Erase the comma after *relation to*
- 66. 24. Note. For *albi* read *alibi*
- 76. 5. For *corporal* read *corporeal*
- 79. 11. *Islam* is printed defectively
- 89. 1. For *idolators* read *idolaters*
- 104. 5. Note. For *theatr* read *theatre of*
- 139. 3. For *Shinah* read *Shinar*
- 143. 8. Note. For *חבל שבל* read *חבל שבל*
- 155. 17. Note. For *ποταμος* read *ποταμους*
- 168. 4. Note. For *prohpecy* read *prophecy*
- 183. 2. Note. For *σνια* read *σνια*
- 193. 9. Note. Erase the comma after *times*
- 197. 1. Insert a comma after *mountains*
- 209. 17. For *complete* read *complex*
- 222. 8. Note. For *upen* read *upon*
- 231. 6. Note. For the semi-colon after *travels* place a comma
- 250. 5. Note. For *עקלתון* read *עקלתון*
- 271. 2. Note. For *a great forsaking* read *many a forsaken woman*
- 284. 9, 10. Note. For *ation* and *nderstand* read *nation* and *understand*
- 295. 18. Note. For *merchandize* read *merchandise*
- 322. 4. For *Tubul* read *Tubal*

A

GENERAL AND CONNECTED

VIEW

OF THE

PROPHECIES,

RELATIVE TO THE

RESTORATION OF ISRAEL.

AND THE

OVERTHROW OF THE ANTICHRISTIAN CONFEDERACY.

VOL. I.

B

GENERAL AND CONNECTED

V I E W

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AND THE

OF THE ANTI-CHRISTIAN CONSPIRACY

3

VOL. 1

A

GENERAL AND CONNECTED

VIEW, &c.

PRELIMINARY STATEMENT.

THE restoration of Israel and the overthrow of Antichrist are so closely connected together, that it will be found impossible to treat of the one without likewise treating of the other. In a former work * I have briefly considered them both: but, the object of that work being an examination of the prophecies which relate to the *whole* period of the 1260 days, it was necessary to discuss what is only *the catastrophe* of the great drama with a proportionable brevity. Yet even that part of the subject appeared to be of so much importance, as justly to merit a distinct and more ample consideration. Hitherto I have confined myself almost entirely to the prophecies of Daniel and St. John: now I purpose to take a wider range, and to collect into one point of view the various scattered predic-

* *A Dissertation on the prophecies that relate to the great period of 1260 years.*

tions, which foretell that *the whole house of Israel* shall assuredly be restored, and that the power of *Antichrist* shall at the same period be broken for ever. But first, that the subject may be rendered more clear and less intricate, I shall give a general statement of what may be gathered from them relative to those two great events*.

I. I shall begin with endeavouring to ascertain *the era of the restoration of Judah*.

1. This seems to be very definitely marked both by our Lord, by St. Paul, and by Daniel.

(1.) Our Lord teaches us, that *the Jews* shall be led away captive into all nations, and Jerusalem trodden down of the Gentiles, until *the times of the Gentiles* be fulfilled†. These *times of the Gentiles* are no indefinite period; but, by the general consent of our best commentators, denote either *the times of the four great monarchies*, or (what amounts to the same thing in point of termination) *the three times and a half*, which are the last times of the last monarchy. Since then *the Jews* are to be led away captive into all nations until *the times of the Gentiles* are fulfilled, it follows, that, when those times are fulfilled, they will cease to be led away captive; in other words, when *the three times and a half* or *the 1260 days* shall have expired, they will begin to be restored.

* I think it superfluous to crowd my margin with references, as all the prophecies, upon which this general statement is founded, will be given at large and commented upon hereafter.

† Luke xxi. 24.

(2.) In

(2.) In a similar manner, St. Paul assures us, that blindness in part is happened to *Israel* only until *the fulness (of the times) of the Gentiles* be come; but, when that fulness is come, then the Deliverer shall come out of Zion, and all *Israel* shall be saved *. Here we again see the beginning of the restoration and conversion of *Israel* fixed to the completion of *the times of the Gentiles* or the expiration of *the 1260 years*.

(3.) Daniel gives us exactly the same information. He teaches us, that to the end of *the period of wonders* there shall be *a time, times, and a half*; and that, when all the wonders comprehended within that period shall be finished, the power of the holy people shall cease to be scattered. “Until
“ how long shall be the end of the wonders?—It
“ shall be until a time, times, and a half; and,
“ when he shall have finished to scatter the power
“ of the holy people †, all these wonders shall be
“ finished ‡.” Since then all the wonders contained within the period of *the three times and a half* are finished when the scattering of the holy people is finished; it is manifest, that the period of their scattering will come to a close, and consequently that they themselves will begin to be restored, when *the three times and a half* shall have ex-

* Rom. xi. 25, 26.

† Or, as Mr. Wintle renders the passage, “when he shall have accomplished the scatterings of the holy people.”

‡ Dan. xii. 6, 7.

pired*. Nor is this point revealed by Daniel only in a single passage: we may collect it indirectly

* “ Finito demum intervallo isto *temporis, temporum, et dimidii temporis*, dispersionem populi sancti, cumque ea simul novissimum illud mirabilium, consummatum iri” (Mede’s Clav. Apoc. Pars ii. Synchron. 5). “ *The time, times, and half a time*, are of the tyranny of *the little horn* with eyes and a mouth speaking great things; at the expiring of whose blasphemous tyranny, the scattering of the Holy people, and the great mystery, shall be finished” (Works, B. iii. C. 4. p. 590). “ *The Jews shall be carried captive over all nations, and Jerusalem trodden down of the Gentiles, until the times of the Gentiles be fulfilled*: that is, until the monarchies of the Gentiles should be finished. For these *times of the Gentiles* are that last period of the fourth kingdom prophesied of, *a time, times, and half a time*: at the end whereof the angel swears unto Daniel (Chap. xii. 7.), that God should accomplish to scatter the power of the holy people. This is that *fulness of the Gentiles*, which being come, St. Paul tells us, *the Deliverer shall come out of Zion, and all Israel shall be saved*. Rom. xi. 26 (Treatise on Daniel’s Weeks. Works B. iii. p. 709). I make no question but these *times of the Gentiles*, with which *the Jews’* tribulation shall end, are either the times of the four monarchies in general (that is, the times of that prophesied dominion of the Gentiles), or, (which is all one in event) those last times of the fourth kingdom of *a time, times, and half a time*.” Works B. iv. epist. 12. p. 753. See also epist. 8. p. 744. and Bp. Newton’s Dissert. Vol. ii. p. 192. iii. p. 392.

“ Mr. Lowth,” says Mr. Wintle, “has recounted a number of passages in the prophets, which indicate *the restoration of the Jews* in the latter days, or when the fourth monarchy shall expire.—At this decisive period, or after *the 1260 years of the reign of Antichrist* (Popery) and the addition of another short term for *the restoration of the Jews*,
“ will

from another remarkable declaration of his. All the prophets, who treat of *the restoration of the Jews*, represent it as synchronizing with some very signal destruction of God's enemies in the land of Palestine. Now Daniel informs us, not only that his people shall cease to be scattered at the close of *the three times and a half*, but likewise that they shall be delivered at the same time that an expedition into Palestine is undertaken by *Antichrist*, who is there destined to perish; and he moreover teaches us, that this expedition shall take place at a period denominated *the time of the end*. But this *time of the end*, as may easily be collected from other parts of the book of Daniel, denotes *the period of 75 years, which commences at the expiration of the 1260 years, and extends to the beginning of the Millennium**. Hence it follows, that the restoration of *the Jews*, synchronizing with the expedition of *Antichrist*, must likewise take place at

“ will be the end of these wonders or marvellous things in-
 “ quired after in the last verse” (Wintle on Dan. xii. 7).
 “ Though the reign of *Antichrist* seems here fixed for 1290
 “ years, which is a term of 30 years more than was mentioned
 “ at Ver. 7, this excess in the opinion of some is the time
 “ allotted for the collecting of *the Jews* from their captivity
 “ among all nations, or the several countries of their disper-
 “ sion; and at the close of Ver. 7 there does seem to be a
 “ further period alluded to for this purpose, after *the time, times,*
 “ *and a half*, or *the 1260 years*.” Wintle on Dan. xii. 11.

* Dan. xi. 40.—xii. 1. See my *Dissert. on the 1260 years*.
 Chap. iii.

the time of the end, or at the close of *the 1260 years*.

Some have indeed supposed, that *the holy people*, whose scattering is to be finished at the end of *the 1260 years*, are not *the Jews*, but those pious witnesses who are appointed to prophesy in sackcloth during that period. Such an interpretation however is opposed by our best commentators, as for instance Mede and Bp. Newton. And indeed the very expression *to scatter* shews, that *the Jews* must be intended; for in none of the predictions relative to the tyranny of *Popery* are *the witnesses* ever said to be *scattered*, nor in fact were they ever scattered in any such remarkable manner as *the Jews*. It may be observed, that the same word is used by Moses in Deut. xxviii. 64, to describe the dispersion of his people.

2. Having thus arrived at the conclusion, that *the restoration of the Jews will commence at the close of the 1260 years*, we may next inquire at what particular epoch in the Revelation it will commence; that is to say, at the beginning of which of the apocalyptic periods the 1260 years may be considered as terminating.

(1.) Here we may first observe, that, since *the Jews* are to be restored in the midst of great political convulsions, and since in the course of their restoration a great confederacy of God's enemies is to meet with a signal overthrow in the land of Palestine, that apocalyptic period, under which this confederacy

racy is described as being overthrown, must plainly be the period, during which *the Jews* are restored, and at the commencement of which *the 1260 years* expire. Now the only apocalyptic period, which answers to this representation, is that of *the seventh vial*. Under this concluding *vial*, the great *Anti-christian confederacy of the beast, the false prophet, and the kings of the whole Ecumenè or Roman world*, is routed at Armageddon, to which it had been previously gathered together under *the sixth vial*. But *Armageddon* signifies *the cursing to utter destruction at Megiddo* *; and Megiddo is a town of Palestine. Moreover St. John teaches us, that this dreadful wine-press of God's indignation should be trodden in some country, the extent of which

* It may not however be improper to remark, that Mr. Brightman proposes another derivation of *Armageddon*, which some may possibly prefer to that which I have adopted, though he himself by running into mysticism does not make the use of it which he might have done. He conceives *Armageddon* to be *הר-מגדים* *Ar-magedim, the mountain of delights*. Now Daniel teaches us, that *Antichrist*, immediately before his destruction, will pitch his tents between the seas in *הר-צבי* *Ar-tzebi, the mountain of glory*. It is possible therefore, that *Ar-magedim* and *Ar-tzebi* may both alike mean *Mount Zion*; and consequently that *Jerusalem*, not *Megiddo*, is meant by the apocalyptic *Armageddon*. Perhaps this opinion may be supported by Zechar. xii. 2, 3, 4. xiv. 2, 3, 4. It is almost superfluous to observe, that *Jerusalem* answers to the description of being between the seas, no less than *Megiddo*. But whatever precise place may be intended, Palestine is plainly the region in which *Antichrist* will be destroyed.

should

should be 1600 furlongs; and such is found to be precisely the extent of Palestine. Hence it appears, that the destruction of the *apocalyptic confederacy of God's enemies* will take place in Palestine; and consequently that it must be the same as *the final destruction of God's enemies* in Palestine, which the ancient prophets have foretold. But *this destruction* they unanimously represent as synchronizing with *the restoration of Judah*. Therefore *the restoration of Judah* must likewise synchronize with *the destruction of the apocalyptic confederacy*; and consequently must take place under the *seventh vial*. But *the restoration of Judah* commences at the expiration of *the times of the Gentiles*, or at the close of *the 1260 years*. Therefore *the times of the Gentiles* must expire, and *the 1260 years* must terminate, at the effusion of *the seventh vial* *.

(2.) This matter may be yet further proved almost to absolute demonstration, by pursuing another train of argument, the length of which will readily be excused, when the importance of ascer-

* I am no way singular in supposing, that *the effusion of the seventh vial* synchronizes with *the expedition of Antichrist into Palestine* and *the contemporary restoration of the Jews*. Commenting on Dan. xii. 1, Mr. Lowth observes, that "the Scriptures speak of the extraordinary appearances of God's kingdom, as ushered in by great tribulations (See Isaiah xxvi. 20, 21. Jerem. xxx. 7. Matt. xxiv. 21). This some learned men suppose to relate to the times of *the last vial* (Rev. xvi. 18), when *there was a great earthquake*, saith the text, *such as was not seen since men were upon the earth.*"

taining

taining the right synchronical arrangement of prophecy is considered.

i. That part of the Apocalypse, which treats of “ things that must be hereafter *,” is divided into three *septenaries*; that of *the seals*, that of *the trumpets*, and that of *the vials*. Of these, *the seals* are successive to each other; and, by the general consent of commentators, *the seventh seal* introduces and comprehends *the seven trumpets*, which are likewise successive. But there is not quite the same agreement respecting the arrangement of *the vials*.

Mr. Mede maintains, that *the six first vials* belong to *the sixth trumpet*, and that *the effusion of the seventh vial* synchronizes with *the first blast of the seventh trumpet* †. His chief arguments in favour of this arrangement are, that *the seventh trumpet* introduces *the third woe*, that this *third woe* is *the battle of Armageddon*, and that *the battle of Armageddon* evidently belongs to *the seventh vial*; therefore that *the seventh trumpet* and *the seventh vial* commence together: that *the seventh trumpet* and *the seventh vial* both equally introduce *the consummation of God's mystery*, because it is said, that *the mystery of God is finished* when *the seventh angel* begins to sound, and that it is *done* when *the seventh vial* is poured out ‡; but *the same mystery* cannot be finished at *two different times*;

* Rev. iv. 1.

† Clav. Apoc. Pars ii. Synchron. 3.

‡ Rev. x. 7—xvi. 17.

therefore

therefore likewise that *the seventh trumpet* and *the seventh vial* commence together: and consequently, since this is the case, that *the six first vials* must necessarily precede *the seventh trumpet*, and ought to be arranged under *the sixth trumpet* *.

The first of Mr. Mede's arguments is built on the assumption, that *the battle of Armageddon* is exclusively *the third woe*. But this we are not bound to allow; for all *the seven vials* are jointly called *the last plagues*: therefore we are equally at liberty to suppose, that they jointly (though as so many component parts) constitute *the last woe*. His second argument is built on another assumption, namely that *the mystery of God* is actually finished as soon as *the seventh angel* begins to sound his trumpet. Were this assumption well founded, his point would indeed be most amply proved; because, if *the mystery* were alike finished at *the first sounding of the seventh trumpet* and at *the first effusion of the seventh vial*, the first sounding of that trumpet and the first effusion of that vial must undoubtedly be synchronical. But it is not well founded. The great angel does not swear, that *the mystery of God* should be finished when *the seventh angel* should begin to sound his trumpet; but that *the mystery of God* should be finished in

* Mede's Works. B. iii. C. 2. p. 585. Ibid. C. 8. p. 595. Comment. Apoc. in Vindem. p. 521, 522. Ibid. in Tub. vii. B. 5. p. 910. Ibid. p. 920. Clav. Apoc. Pars ii. Synchron. 3. B. iii. C. 6. p. 592.

the days of the voice of the seventh angel, in the course of the period during which he should be sounding his trumpet. The whole passage ought to be translated in the following manner.—“ And “ the angel sware by him that liveth for ever and “ ever,—that the time should not be yet, but that “ the mystery of God should be even finished in “ the days of the voice of the seventh angel, when “ it is about to be that he should sound.” It appears therefore, that *the mystery of God* was to be finished *during the time* that *the seventh angel* was sounding,—“ in the days of the voice of the seventh “ angel;”—but, in what *particular* part of this period *the mystery* was to be finished, whether at the beginning, in the middle, or at the end, of it, is left wholly undetermined in the *present* passage. We are *afterwards* taught, that it is finished at the first effusion of *the seventh vial*: whence indeed it follows, that *the seventh vial* must synchronize with *some* part of the days of the voice of *the seventh angel*; but it does *not* follow, that it must synchronize with the *very beginning* of those days; it does *not* follow, that, because *the mystery* is finished at *the first effusion of the seventh vial*, it must likewise be finished at *the first sounding of the seventh trumpet* *.

The

* When it is afterwards proved, as it will be proved, that *all the seven vials* are posterior to the commencement of *the seventh trumpet*; it will then follow, that *the mystery*, which is finished in the days of the voice of *the seventh angel*, must be finished

The arrangement adopted by several writers in Mr. Mede's time and more recently by Bp. Newton and many other commentators, appears to me to be far preferable to that of Mr. Mede. These authors maintain, that, as *the seventh seal* comprehends all *the seven trumpets*, so *the seventh trumpet* comprehends all *the seven vials*.

finished towards *the end* of those days, not at their *beginning*, because it is likewise said to be finished at *the first effusion of the seventh vial*. This argument is Mr. Brightman's, who interprets *the finishing of the mystery* in the same manner as myself; and it appears to me to be perfectly conclusive. He justly observes, that the opinion that *the mystery* is *actually finished at the first sounding of the seventh trumpet* seems to have arisen from translating *ὅταν μελλῇ σαλπίζειν* when he shall begin to sound, instead of when it is about to be that he should sound, "Tempus describitur consummationis. Illud autem quod sequitur, *quum futurum est ut clangat*, vulgata non rectè, *quum cæperit tuba canere*. Quod quidem aliquibus interpretibus imposuit, ita ut existimarent hanc *consummationem mysterii* referendam esse ad *primum clangorem septimi angeli*. Sed luce clarius apparebit infra, non expectandum hunc finem ad *initium clangoris*, sed post *longum aliquod tempus*. Non exiguum erit intervallum phialarum; quarum ne prima quidem ante fundenda est, quam septima tuba cecinerit." Apoc. Apoc. in Rev. x. 7. "Vox facta est *γέγονε* fuit—Hoc fuit relationem habet ad illud cap. x. 7, in *diebus vocis septimi angeli quum futurum est ut clangat*, *consummabitur mysterium Dei*—Consensio vero septimæ phialæ cum septima tuba est: quod in hac inchoatum sit regnum Christi, hostibus ex parte deletis; in illa consummatur regnum Christi, penitus sublatis omnibus inimicis, quocirca vox hujus est *γέγονε*." Ibid. in Rev. xvi. 17.

The

The propriety of such an arrangement is manifest from the following considerations—1. *The seventh trumpet* is styled *the last* of the *three great woes*; and all *the seven vials* are jointly styled *the last plagues*, nothing peculiar being said to distinguish *the last vial* from its predecessors, but *all* being jointly designated *the last*. There cannot however be *two* last periods; nor can *the six first vials*, no less than *the seventh vial*, be justly denominated *the last plagues*, if they precede *the third and last woe*. Consequently *the last woe* must necessarily synchronize with *the last plagues*. But, if *the last woe* synchronize with *the last plagues*, it must comprehend them as forming so many parts of one grand whole*.—2. This arrangement moreover is requisite to the concinnity and regularity of the whole prophecy. Since the Apocalypse is divided into *the three septenaries* of *the seals*, *the trumpets*, and *the vials*; and since all *the seven trumpets* are plainly comprehended under *the seventh seal*: it seems much more natural to place all *the seven vials*, in a similar manner, under *the seventh trumpet*, than to assign *six* of them to *the sixth trumpet*, and *the seventh* to *the seventh trumpet*.—3. But there is another argument, perhaps yet more decisive than either of the foregoing ones, which was urged against Mr. Mede by Mr. Wood, and

* Laweni strict. in Mede's Works. p. 546. Wood's 1st argument. Ibid. B. iii. C. 6. p. 592. Bp. Newton's Dissert. on Rev. xv.

has

has since been stated afresh with much force of evidence by Mr. Fraser. It is said by St. John, that one of the effects produced by the sounding of *the seventh trumpet* was *the opening of the temple of God in heaven*, which therefore was previously shut*. And it is likewise said by him, that out of the temple *thus opened* the seven angels came, who were appointed to pour out *the seven vials*†. This being the case, since the temple opens at the sounding of *the seventh trumpet*, and since the angels come out of the temple *after* it is thus opened to pour out *the seven vials*; it necessarily follows, that *the sounding of the seventh trumpet* must precede and introduce *the effusion of all the seven vials*‡.

To this last argument the only answer, that Mr. Mede returns, is a denial of the premises on which it is founded. He allows that the temple is not opened in heaven until *the seventh trumpet* sounds; but he asserts, that it likewise is not opened until the plagues of *the seven vials* are fulfilled, because it is said, that the temple was filled with smoke, and that no man could enter into it until after the accomplishment of *the seven plagues*||.

Such a reply however by no means meets the objection. The Apostle only says, that *the temple*

* Rev. xi. 15, 19. † Rev. xv. 5, 6. ‡ Wood's 2d argument in Mede's Works. B. iii. C. 6. p. 592. Fraser's Key to the Prophecies. p. 54, 55. || Rev. xv. 8.—Mede's Works, p. 592.

was filled with smoke, and that no man could enter into it until the plagues of the seven angels were fulfilled; not that the temple remained shut during the fulfilment of them, and was only opened after their fulfilment. This will be abundantly evident, if we attend to the plain statement of the Apostle. The order of the circumstances is, as follows—*The seventh trumpet* sounds, and the temple is opened. From the temple *thus opened* seven angels come out. To these seven angels one of the four living creatures gives *seven golden vials* full of the wrath of God. The temple, *although opened*, is nevertheless so filled with smoke, that no man is able to enter into it until *the seven plagues* of the seven angels are fulfilled. The angels, having now come out of the *opened* temple, and having received *the seven vials*, proceed forthwith to pour them out *. Hence it appears, that Mr. Mede's denial of the premises is groundless; and consequently that the argument decidedly proves all *the seven vials* to be introduced by, and therefore to be comprehended under, *the seventh trumpet*.

* Rev. xi. 15, 19—xv. 5, 6—xv. 7—xv. 8—xvi. 1. Mr. Mede, by way of yet further extricating himself from this difficulty, observes, that, according to the reading of the Complutensian edition, the angels do not come out of *the temple*, but out of *heaven*. This however, even if it be the true reading, will by no means warrant his gloss; for St. John beholds the temple opened, before the seven angels even receive *the vials* from one of the four living creatures, and therefore yet more before they pour out those vials.

ii. Having now established the proper arrangement of *the vials*, I proceed to deduce from it *at what precise point of the Apocalypse the period of 1260 years begins, and at what precise point it ends.*

The four first trumpets, as our best commentators agree (with some slight varieties in their particular exposition of them), relate to *the incursions of the northern barbarians and the consequent downfall of the western part of the Roman empire.* Now St. Paul teaches us, that the revelation of *the man of sin*, who is clearly *the papal little horn* described by Daniel, should be preceded by a great apostasy; and that it should moreover be prevented, until a certain determined time, by a power then in existence, which power should be taken away previous to such revelation of *the man of sin.* What this power is, St. Paul does not directly specify; but, according to the universal tradition of the ancient Church, a tradition most probably received from the Thessalonians to whom the Apostle (as he himself unequivocally intimates) had *verbally* declared the power*, *the western or original Roman empire* was intended by him. *The western Roman empire* however was finally taken away under *the fourth trumpet.* Therefore the open revelation of *the man of sin*, which synchronizes (as I have elsewhere observed†) with the commencement of *the 1260 years*, must be subsequent to *the fourth trumpet*;

* 2 Thessal. ii. 5, 6.

† Dissert. on the 1260 years, C. I.

because

because the power, that prevented it, was not completely taken away until the sounding of *that trumpet*. Consequently, *the 1260 years* must have commenced *subsequent* to the blast of *the fourth trumpet*.

After *the four first trumpets* have finished sounding, St. John evidently points out to us the beginning of some new and remarkable period; for he specially styles the three last trumpets *three woes*. Now, since these *trumpets* by being thus designated are plainly more or less connected with each other, since the preventing power has now been removed under *the fourth trumpet*, since therefore we may expect the speedy revelation of *the man of sin*, and since it is highly improbable that so remarkable an epoch as *his revelation* and *the commencement of the 1260 years* should not synchronize with the beginning of some one of the great apocalyptic periods; we are naturally led to expect, that *the man of sin* is revealed, and that *the 1260 years* commence, at the beginning of *the first woe-trumpet*. This, I say, we are naturally led to expect *a priori*; but we have no right to conclude that our expectation is well-founded, unless the chronological era of the beginning of *the first woe-trumpet* will correspond with the mark by which Daniel teaches us to ascertain the commencement of *the 1260 years*. The mark is *the delivering the saints into the hand of the papal little horn*: and the chronological era of the beginning of *the first*

woe-trumpet, according to the general consent of our ablest expositors, is *the commencement of the Mohammedan imposture*. But this imposture commenced in *the year 606*: therefore *the first woe-trumpet* began to sound in *the year 606*. Now in this very year *the saints* were given into the hand of *the little horn* by the grant of *universal episcopacy* to *the Pope*: therefore we have reason to conclude, that *the 1260 years* commence at the beginning of *the first woe-trumpet* *.

So much for their apocalyptic commencement: we must now endeavour to ascertain their apocalyptic termination.

Mr. Mede, as we have seen, makes the beginning of *the third woe-trumpet* to synchronize with the beginning of *the seventh vial*; and he assigns, as one reason for this arrangement, the taking place of *the completion of God's mystery* equally at the beginning of them both. On the same ground he maintains, that *the 1260 years* terminate equally at the beginning of them both: because (he argues), since *the finishing of God's mystery* must mean *the expiration of the 1260 years* and *the consequent introduction of Christ's kingdom upon earth*, and since this *mystery* is alike finished at the beginning both of *the third woe-trumpet* and of *the seventh vial*, the

* Other arguments are adduced, in my *Dissertation on the 1260 years*, to prove, so far as matters of this kind are capable of proof, that I here assign its true date to that great prophetic period.

1260 years must alike expire at the beginning both of *the third woe-trumpet* and of *the seventh vial* *.

This argument of Mr. Mede would be perfectly conclusive, if its premises were well-founded. I think it clear, that *the finishing of God's mystery* means *the finishing of the 1260 years and the consequent introduction of Christ's glorious millennial kingdom*; and I think it equally clear, that *the finishing of this mystery* is alike spoken of by the great angel who announces the future sounding of *the seventh trumpet* †, and by the great voice from the throne which, upon the effusion of *the seventh*

* “ Hæc est illa consummatio mysterii Dei per prophetas
“ evangelizati, quam sub septimæ tubæ clangorem angelus
“ supra (cap. 10.) futuram prædixerat; quando nec bestię
“ menses, nec testium lugentium dies, nec omnino aliquid de
“ periodo temporis temporum et dimidii temporis supererit am-
“ plius” (Clav. Apoc. Pars ii. Synchron. 5. p. 429.) “ Fore
“ nimirum, cum angelus iste clanxerit, ut bestia Romana,
“ finitis novissimi capitis temporibus, delata, *mysterium Dei*
“ consummetur” (Com. Apoc. in Tub. vii.). “ *The time, times,*
“ *and a half,* are of the tyranny of *the little horn* with eyes;
“ at the expiring of whose blasphemous tyranny *the scattering*
“ *of the holy people and the great mystery* shall be finished”
(Works. B. iii. C. 4. p. 590). “ Ad clangorem tubæ septimæ
“ aboletur penitus quicquid bestia supersit. Ut *phiale septima*
“ consummationis phiala est, proudeque effusa hac phiala pro-
“ dit vox magna è throno dicens Γεγονε; ita et *tuba septima*
“ consummationis tuba est” (Works. B. v. C. 11. p. 910).
Bp. Newton, Mr. Brightman, and Mr. Lowman, agree with
Mr. Mede in referring Γεγονε to *the mystery* mentioned in
Rev. x. 7.

† Rev. x. 7.

vial, exclaims *It is done*, that is to say, *The mystery is done**. But, though *the finishing of the same mystery* be alike spoken of in both these passages, it is by no means spoken of in the same manner. For, as I have already shewn, *the mystery* is only declared to be finished *in the course* of the sounding of *the seventh trumpet*; “in the days of “the voice of the seventh angel,”—not *at the beginning* of its blast; while it is said to be *actually done at the first effusion of the seventh vial*. Hence, although it is manifest that *the effusion of the seventh vial* must synchronize with *some part* of the days of *the seventh angel's* voice, it is no less manifest that the proper arrangement of *the vials* must be ascertained before we can determine *what part* of those days it is with which *the seventh vial* synchronizes. *That arrangement has been ascertained*; and it has been shewn, that *all the seven vials* are introduced by *the seventh trumpet*. It follows, therefore, that, since *the effusion of the seventh vial* is considerably posterior to the commencement of *the seventh trumpet*; and since *the mystery of God* is *actually finished at the effusion of the seventh vial*, that *mystery* cannot likewise be *actually finished at the prior commencement of the seventh trumpet*, which introduces, not only *the seventh vial*, but *all the six preceding vials*. But *the finishing of the mystery of God* synchronizes with *the termination of the 1260 years*.

* Rev. xvi. 17.

It follows therefore lastly, since *the mystery of God is actually finished at the effusion of the seventh vial*, and since *the finishing of this mystery synchronizes with the termination of the 1260 years*, that *the 1260 years expire at the effusion of the seventh vial*; and, since *the effusion of the seventh vial does not synchronize with the commencement of the seventh trumpet* but is *posterior* to it, and since *the 1260 years expire at the effusion of the seventh vial*, that *the 1260 years do not likewise expire at the commencement of the seventh trumpet*.

3. The sum of the whole is this: *the Jews* will begin to be restored at *the commencement of the time of the end*, at *the expiration of the times of the Gentiles*, at *the close of the 1260 years*, at *the pouring out of the seventh vial*, and during that period of *unexampled trouble in the course of which God's congregated enemies will be finally overthrown in the land of Palestine*. Consequently, if I be right in computing *the 1260 years* from *the year 606*, they will begin to be restored in *the year 1866*. Should I be mistaken in my date, *the 1260 years* will of course terminate differently: but what I have said in *the abstract* respecting their termination, namely that *they* will expire, and that *the Jews* will begin to be restored, at *the effusion of the seventh vial*, will remain unaffected*.

(4.) This

* If there be any validity in this train of argument, *the 1260 years* cannot as yet have expired, as Mr. Butt, Mr. Bicheno, and an intelligent writer in *the Christian Observer* who signs

(4.) This statement perfectly accords with the opinion entertained by the Hebrew doctors respecting the future restoration of their people. They suppose, that it will take place at the time that *the Roman empire* is finally overthrown. And their opinion seems to have been founded, partly upon the persuasion, that by *the Edom*, whose downfall is so frequently connected in prophecy with the return of *Judah*, *the Roman empire* was intended; and partly upon the comparison with each other of two passages in Daniel. In the first of these, the tyrannical domination of *the Roman beast* under the influence of his *little horn* is limited to *three times and a half*, at the end of which the judgment is to sit, and *the beast* is to be slain *. In the second, the scattering of the holy people is said to be finished at the end of *the period of wonders*, which *period* is itself limited to *the times of the beast*, or *the three times and a half* †. Hence they drew the obvious conclusion, that *the slaying of the beast* and *the restoration of the Jews*, both equally taking place at the close of *the three times and a half*, were necessarily synchronical ‡.

himself *Talib*, have supposed. *The seventh vial* is not yet poured out, because *the sixth* yet remains to be poured out; *the times of the Gentiles* are not yet fulfilled, because *the Jews* are still scattered among all nations: therefore *the 1260 years* cannot yet have expired, however wonderful the present times may be.

* Dan. vii. 8—11, 24—26. † Dan. xii. 6, 7.

‡ See Mede's Works. B. v. C. 8. p. 902. Bp. Newton's Dissert. Vol. ii. p. 190—194. Vol. iii. p. 392.

II. I now proceed to consider the order and manner of *the conversion of Israel*, his general restoration, and *the final expedition and overthrow of the Antichristian faction*.

1. About the expiration of *the 1260 years*, the eyes of *one great division of the scattered Jews* will be opened; and they will joyfully embrace the faith of that Redeemer, whom they have so long rejected and despised. In effecting *first* their conversion (possibly somewhat *before* the end of *the 1260 years* *), and afterwards their restora-

* *The conversion and restoration of the Jews* will most probably be nearly, if not altogether, synchronical. This seems to follow from the declaration of our Lord, that *the Jews* shall be led away captive into all nations *until* the times of the Gentiles be fulfilled; and from the declaration of St. Paul, that blindness in part hath happened unto Israel *until* the fullness of the Gentiles be come. The same term is fixed for *the expiration of their captivity* and *the ceasing of their blindness*. Other prophecies however teach us, that St. Paul's declaration must be understood with some little degree of latitude: because it appears, that part of *the Jews* will be converted *before* their restoration, and part of them *after* it. Since therefore the commencement of their *restoration* is definitely fixed by Daniel to the expiration of *the three times and a half*, we may expect that some of them will be converted previous to the expiration of that period, though the complete conversion of *Judah* and the grand national conversion of *Israel* will not take place until it shall have fully expired. If we be as near the end of *the 1260 years* as I have supposed that we are, we may ere long expect to see efficacious steps taken to convert *the Jews* within the dominions of *some great maritime power*. These steps I should consider as the *præludia* of the general conversion of *the whole house of Israel*.

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tion * (certainly when *the 1260 years* shall have fully expired), some *mighty maritime nation of faithful worshippers* will be principally instrumental. To *this great division of Judah*, destined to be brought to the knowledge of the truth while yet in the land of their dispersion, *the maritime worshippers* will be sent, the appointed messengers of God, in swiftly-sailing vessels: and, reverently obedient to the divine command, they will bear them safely in a mighty fleet, as a present to the Lord of hosts, to the place of his holy name, even mount Zion. *The Jews* therefore, who are thus converted and brought back by sea, must clearly be such *Jews*, as shall be scattered either through the dominions and colonies of *the maritime power*, or through those of *other smaller maritime nations* in alliance with and professing the same faith as *the great naval power* itself.

2. At the period when these matters are transacting, *the Ottoman empire* will have been overthrown, and *the great confederacy of Antichrist* will have been completed. It will consist of *the Roman beast under his last or Carlovingian head*, *the false prophet* or *the ecclesiastical power of the Papacy*, and *the subordinate vassal kings of the Latin empire*. To these Daniel adds *a state*, which he describes under the character of *a king that mag-*

* Dan. xii. 1, 6, 7, relates to *the restoration*, not *the conversion*, of *Judah*. The former commences at the close of the 1260 years.

nified himself above every God, and which from the account of its actions is plainly the grand contriver and director of *the whole confederacy* *. Hence we are naturally led to conclude, that *this state* will at that period be identified with *the last head of the beast* †. *The state* in question I have elsewhere shewn to be *Antichristian France*: and recent events have but too amply confirmed the conjecture, that its chief would sooner or later acquire the empire of Charlemagne ‡. As yet indeed he has not assumed the title of *Emperor of the Romans*; but he has become virtually and effectively *the Emperor of the West*, the lord of the destinies of France, Germany, Spain, and Italy. With our own eyes we may now behold the rapid formation of *that conspiracy of federal kings*, of which he openly avows himself *the head*; and which, after the effusion of *the sixth vial* and the overthrow of *the Ottoman empire* ||, will begin to be

* Having thus specified *the members* of which *the Antichristian confederacy* is composed, I shall refrain hereafter, in order to avoid needless repetition, from particularizing them. Whenever therefore I speak of *the Antichristian confederacy*, or *the Antichristian faction*, the reader is desired to understand me as speaking conjointly of *all these different members*.

† See my *Dissertation on the 1260 years*. Chap. xi. Sect. 3.

‡ See my *Dissertation on the 1260 years*. Chap. vi.

|| That *the exhaustion of the waters of the Euphrates* means *the subversion of the Ottoman empire*, is sufficiently manifest from the analogy of the apocalyptic language. If *the issuing forth of the four angels from the Euphrates* with an innumerable
body

be gathered together by secret diabolical agency to their destruction at Megiddo. We need only look to what is passing on the great stage of *the Latin empire*; and we shall require no comment on *the predicted confederacy of the beast under his last head, the false prophet, and the kings of the Roman earth*. St. John teaches us to expect such a *confederacy* after the sounding of *the third woe-trumpet*, after the horrors of *the symbolical harvest*, while *the blazing sun* of military despotism is scorching with an intolerable heat the degraded Latin empire, in *the last days* of blasphemous infidelity; and we now see the commencement of its formation.

3. While *the faithful maritime power* is engaged in *converting one great division of the Jews*, with a view perhaps* to their ultimate restoration; *the Antichristian confederacy* will take under its protection *another great division of the Jews*, and will prepare to direct its arms against Palestine, in order to restore them in *an unconverted state* (and

body of cavalry, under the sixth trumpet, denote, as it plainly does, *the rise of the Turkish monarchy*; then, unless we suppose St. John to be utterly inconsistent with himself, *the exhaustion of that same Euphrates* must denote *its subversion*. But see my *Dissert. on the 1260 years*. Chap. xi. Sect. 2.

* It is possible, that *the maritime power* may at first attempt to convert *the Jews* without any specific design of restoring them. Its restoration of them may be undertaken in consequence of *Antichrist's* project of restoring *the unconverted Jews*. But respecting such points as these we can at present merely conjecture.

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that for mere political purposes) to the country of their forefathers.

4. Daniel has given us a wonderfully minute account of the progress of this *Antichristian confederacy* to Palestine; which, as might naturally be expected from the circumstance of *the maritime power* commanding at sea, is plainly by land. *Antichrist*, in his attempt to invade the holy land from his empire in the West, must necessarily pass through Turkey. In whose hands Greece and Asia Minor will then be, no one can at present with certainty determine: but this we know, that *the Ottoman empire* itself will have been previously overthrown at the beginning of the effusion of *the sixth vial*. In this attempt, *Antichrist* will meet with some opposition from *a king of the south*, and with a most determined and formidable resistance from *a king of the north*, who will come against him like a whirlwind with chariots and horsemen and many ships; with *the last*, most probably to prevent his crossing into Asia. Yet, in spite of all their attempts, he shall enter into the countries, overflowing them like a resistless torrent: and, the prophet specially adds, *shall pass over*; meaning, perhaps, over the streights which divide Asia from Europe, and which *the northern potentate* shall vainly attempt to block up with his ships*. *This great*

* "The king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships" (Dan. xi. 40). I think it highly probable, that these

great northern power I have already conjectured to be *Russia* * : and, the more I have since thought upon the subject, the more I am inclined to adhere to my first opinion. What state is meant by *the king of the south*, we have not as yet, I think, sufficient grounds to determine: no power at present in existence seems adequately to answer to the character †.

Antichrist, having now passed over the streights, rapidly advances into the glorious land or Palestine, overthrowing and pillaging many countries by the way. Such then being his route, he must necessarily enter into the holy land from *the north*: accordingly, this dreadful invasion is more than once described as proceeding from *the north*. Like a vast flight of locusts, his armies cover the face of the whole country, devouring and wasting, with their accustomed rapacity, all the productions of nature.

Unsated by victory, he still meditates new conquests. After placing his allies, *the unconverted Jews*, in Jerusalem and its vicinity, he now directs his steps towards Egypt. Edom, and Moab, and the chief of the children of Ammon however, escape out of his hand. For this they have to these *many ships*, which co-operate with *the king of the north*, are a squadron of the navy of *the great maritime power*.

* See my *Dissert. on the 1260 years*. Chap. vi.

† It is not impossible or improbable, that ere long some such power should make its appearance.

thank, not his moderation and clemency, but merely their local situation. A map will best explain the reason of their security. The districts, which those nations formerly occupied, lie so far to the east, as to be entirely out of the way of any army which is passing from Judæa into Egypt. But over other countries, more closely adjoining to Egypt, he will stretch forth his hand: and, while Egypt is unable to escape his marauding rapacity, those, whom Daniel calls *the Lubim*, and *the Cushim*, shall be compelled to attend his steps, and probably either augment his armies* or perform the menial offices in his camp.

5. In the midst of his African conquests, he is troubled by *tidings out of the east and out of the north*. What *these tidings* are, Daniel does not positively determine: but the subsequent context plainly shews, that they must relate, *in part at least*, to some disagreeable intelligence respecting Jerusalem. From this circumstance, and by the assistance of other parallel prophecies, we may form a *conjecture* respecting them, which may perhaps not be deemed altogether improbable.

(1.) *The tidings from the east* seem to be connected with events which take place at Jerusalem during the absence of *Antichrist* in Egypt and Libya.

* We have already beheld the tyrant take into his pay, as body guards, those foreign mercenaries, the Mamalucs.

We left *the great maritime power*, preparing to bring by sea its allies, *the converted Jews*, as a present to the Lord of hosts, to mount Zion. Now, in whatever part of the world this power may be situated, whether far beyond the eastern or the western **Cushèan** streams, it is plain that its navy can only approach Palestine by the way of *the Mediterranean sea*. Such then will indisputably be its course. The maritime expedition at length reaches Palestine: but *the converted Jews*, and their *naval protectors*, find themselves opposed by *the unconverted Jews*, and the troops which *Antichrist* had left behind him to garrison Jerusalem and other strong-holds. Apparently after no trifling bloodshed, and (if I judge rightly from some prophecies) when *the converted Jews* had suffered very considerably, the eyes of their *unconverted brethren* will unexpectedly be opened; they will look upon him whom they had pierced, and, throwing off the base yoke of *Antichrist*, they will cordially join such of their nation as had embraced Christianity, and had allied themselves to *the faithful maritime power*.

At the period when these events happen (and that they *will* happen is revealed with sufficient clearness), we must necessarily suppose *Antichrist* to be in Egypt and Libya: both because there is no other time, in the course of his whole expedition, to which we can with equal propriety ascribe them; and because Daniel specially teaches us, that

that he shall return out of *those countries* to destroy many, and to plant the curtains of his pavilions between the seas in *the glorious holy mountain*. Thus situated, he would receive the intelligence from *the east*. For he would learn, by means of his own fugitive troops which had been stationed in Judèa, that *the maritime power* had completely succeeded in its first attempt, that it had brought back a large body of *converted Jews*, and that those who had been restored by *Antichrist* in an unconverted state had suddenly embraced the faith of protestant Christianity, and had revolted from him to their already *believing brethren*. Unless we admit, that either this, or something like it, will be the case; we shall find it no easy matter to account for the fury with which *Antichrist* is represented, as *returning* into Judèa which he had *already* subdued, and as *besieging* Jerusalem which he had *already* given to his allies *the unconverted Jews*. For, that certain *unbelieving Jews* will be converted in Jerusalem, is plainly asserted by Zechariah: and, that the city will afterwards be besieged and taken, is asserted both by Zechariah and Daniel. But *all those Jews*, who are restored by *the maritime power*, will return in a *converted* state; as is manifest from the language used by Isaiah and Zephaniah. By whom then can *the unconverted Jews* have been restored, except by *Antichrist*, who will make himself master of the whole land of Palestine? And why should he afterwards besiege them in Jerusalem, except on account of their conversion

mentioned by Zechariah, and their revolt from his cause? For, if they had not revolted from him after their conversion, no reason can be assigned why he should so bitterly attack them.

(2.) With respect to *the tidings from the north*, I am much inclined to think that they relate to *some great invasion of the Roman empire by the mighty king of the North*, after he has been baffled in his attempt to arrest the progress of *Antichrist*. Some such invasion as this seems to be predicted by St. John, under the imagery of *a violent storm of hail*, as taking place during the effusion of *the seventh vial*, and consequently as synchronizing with *the Antichristian expedition and the restoration of the Jews**.

6. Troubled with such unpleasant tidings from the east and from the north, *Antichrist* hastily quits Egypt and Libya, and retraces his steps to Judæa. Going forth in the height of his fury, he threatens to destroy all such as should oppose him: and, calling in the aid of Popish bigotry, he sanctifies his expedition [by representing it as a holy crusade against heretics: and, with banners blessed by *the false prophet* who (as we have reason to believe from the Apocalypse †) will be his attendant ‡, he devotes

* Vide infra Comment. on Prophecy XXVI. and my *Dissert. on the 1260 years*. Chap. xi. Sect. 3.

† See Rev. xix. 19, 20.

‡ Mr. Whitaker conjectures, that the seat of *the Papacy* will be finally removed to Jerusalem. (Comment. on Rev. p. 443).

devotes many to utter extermination under the blasphemous pretext of religion. His wonted success at first attends him. He besieges Jerusalem now occupied by his enemies, and takes it. Here he exercises his usual barbarity; a barbarity, increased ten-fold by the defection of his late allies. The houses are rifled, and the women are ravished, by his licentious soldiery. Half of the inhabitants are made captive: but the other half are permitted still to remain in the city, under the controul most probably of a strong garrison. Thus, ere he comes to his end, none being able to help him, does he plant the curtains of his tents between the seas in the glorious holy mountain.

7. During these disasters, the troops of *the maritime power* appear to have retreated towards the sea-shore, in order that they may be able to regain their ships, if all further resistance should prove fruitless. Here they would doubtless be joined by the great body of their allies, *the first converted Jews*, and by such of those that were *afterwards converted*, as were able to effect their escape from the rage of *Antichrist*. To this devoted host the

443). I think his conjecture by no means improbable. The remarkable passage, contained in Rev. xix. 19, 20, seems at least to favour the belief, that the power of *the Papacy*, no less than that of *Antichrist*, will be broken in Palestine.

It is not unworthy of notice, that Mr. Fraser agrees with Mr. Whitaker in this conjecture respecting the removal of *the Papacy* to Jerusalem. Key to the Prophecies. P. 226.

tyrant now directs his attention. Anticipating an easy victory over his last enemies, either by suddenly cutting them off from their ships, or by compelling them to re-embark, and with proud exultation looking forward to the uncontrouled empire of the civilized world, he leaves Jerusalem, and advances with his whole army to Megiddo. Between this town and the sea we may suppose the troops of *the maritime power* and *the Jerees* to have taken their position, hopeless probably of victory from their vast disparity in numbers to the huge hosts of their enemy. But the battle is not always to the strong, nor the race to the swift. At this anxious moment, the glory of the Lord is suddenly manifested in the midst of Jerusalem, and Jehovah himself becometh a wall of fire around her. The Almighty word of God goeth forth, like a man of war, in the greatness of his strength; and all his saints, the innumerable armies of heaven, are with him. His awful commission is from the Most High. For, after the manifestation of the glory, the Lord of hosts sendeth him unto the nations that have spoiled his ancient people; that he may shake his hand over them, that they may become a spoil unto those whom they had made their servants, that they may know that the Lord of hosts hath sent him, that they may learn that he who toucheth *Judah* toucheth the apple of his eye. The tremendous vision halts for a moment on the mount of Olives; which, like Sinai of old, acknowledges a

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present

present God, and with a mighty earthquake cleaves asunder in the midst. It then advances to the valley of Megiddo, and hovers over the heads of the palsied troops of *Antichrist*. The divine Word displays himself to the assembled nations. The faithful look up with awful wonder, knowing that their redemption draweth nigh. Every eye seeth him; and they also, his kindred after the flesh, which pierced him, now behold him in his glory. He cometh with clouds: and all kindreds of the Latin earth wail because of him. He descendeth in his wrath: he treadeth the wine-press in the fury of his indignation: his garments are sprinkled with the blood of his enemies.

8. It appears, from comparing various prophecies together, that the overthrow of *the Antichristian confederacy* will be effected partly by supernatural and partly by natural agency. Christ will indeed tread the wine-press alone, for to his sole might will the victory be owing: yet will he likewise use the instrumentality of others. While he miraculously smites his enemies with a dreadful plague, so that their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth; he will send likewise among them a great tumult from the Lord, so that they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. *Judah* also,

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summoned

summoned to the dreadful task of vengeance by his God, shall take an active part in the destruction of his enemies: for, in that day, the Lord will make the governors of *Judah* like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left. Thus will *Antichrist* come to his end, and none shall help him. Thus will *the beast now under his last head* be taken, and with him *the false prophet* that wrought miracles before him, with which he deceived them that had received the mark of *the beast* and them that worshipped his image. These both will be cast alive into a lake of fire burning with brimstone: but the remnant will be slain with the sword of that Almighty Conqueror who sitteth upon the white horse, even with the sword of the word that proceedeth out of his mouth. They will be spiritually slain as his enemies, but they will be converted to the profession of genuine Christianity*. Nevertheless, as some punishment of their rebellion, they will be deprived of their substance: all the fowls will be filled with their flesh†.

* *This remnant* I take to be *the third part of the Antichristian army*, which, according to Zechariah, will be spared and converted. *Their being slain by the sword* is analagous to *the Roman beast's being slain by the sword*, when the empire was converted to Christianity in the days of Constantine. See Brightman in loc. and Bp. Lowth on Isaiah xlix. 2.

† Thus the flesh of *the whore* is said to be eaten by *the ten kings* in Rev. xvii. 16.

9. There

9. There has been so long a suspension of the visible interpositions of Providence, a suspension nevertheless expressly foretold by Isaiah*, that we are apt in the present day to feel a sort of hesitation in admitting that they will ever be renewed. *The Jews* perpetually required a sign of the Lord, at the period of his *first advent*: *we*, on the contrary, can scarcely bring ourselves to interpret literally even the most express predictions, relative to his miraculous and personal manifestation at the period of his *second advent*†. Few have felt the influence

* See Bp. Horsley's Letter on Isaiah xviii. p. 96.

† "The time for *the restoration of the Jews*," says Bp. Horsley, "is no otherwise defined than as the season of *our Lord's second advent*," (Letter on Isaiah xviii. p. 16. See also p. 14). His Lordship might have added, with Mr. Mede, on the authority of Dan. xii. 6, 7, that the time of *their restoration* is likewise defined to be the season at *the expiration of the 1260 years*.

As I shall have frequent occasion, in the course of the present work, to mention *the second advent of Christ*, it may not be amiss briefly to state what I understand by it.

The second advent of Christ is commonly spoken of, from the pulpit and in ordinary conversation, as *the time when our Lord will come to judge both the quick and the dead, and to assign to all their everlasting portion either of happiness or misery*. This notion of it is not perfectly correct. *The second advent* includes indeed *the final destination of the whole race of mankind*; but it includes likewise much more, commencing long before that time which we are wont familiarly to call *the day of judgment*. In fact, *the great day of judgment* synchronizes with *the whole period of the second advent*, comprehending at once *the final destination of mankind* and many other antecedent particulars.

influence of this prejudice more than myself: and nothing but a laborious comparison of prophecy with prophecy has enabled me to subdue it. Yet, while

It is necessary to form a clear idea of this point; otherwise, when it is said that *the Jews* will be restored at the era of *the second advent*, the reader might be in danger of imagining that they would not be restored till that era which is *familiarly* called *the day of judgment*, that is to say, *the final consummation of all things*: whereas, *after* their restoration and conversion, they are to flourish in their own land during the space of at least 1000 years.

Mr. Mede has treated this subject so well, that I cannot do better than avail myself of his remarks.

“ When Daniel’s *times* are done, the Son of man comes in
“ the clouds of heaven, to receive the empire of all the king-
“ doms of the world. Dan. vii. 14.

“ When St. Luke’s *times of the Gentiles* are finished, then
“ shall be signs in the sun and moon; the Son of man comes
“ also in the clouds of heaven, the redemption of Israel and
“ the kingdom of God are at hand. Luke xxi. 27, 28, 31.

“ *The first coming of Christ* was to be while the fourth
“ kingdom was yet in being; *the second*, when it should end.”
Works. B. iv. Epist. 8. p. 744, 745.

“ *The times of the Gentiles* are that last period of the fourth
“ kingdom prophesied of, *a time times and half a time*; at the
“ end whereof the angel swears unto Daniel (Chap. xii, 7.)
“ *that God should accomplish to scatter the power of the holy*
“ *people*. This is that fulness of the Gentiles, which being
“ come, St. Paul tells us, *The deliverer shall come out of Zion,*
“ *and all Israel shall be saved.*” Works. B. iii. Treatise on
Daniel’s Weeks. p. 709.

“ The mother text of Scripture, whence the Church of *the*
“ *Jews* grounded the name and expectation of *the great day of*
“ *judgment*, with the circumstances thereto belonging, and
“ whereunto

while I now fully assent to Mr. Mede's opinion, that there will be some such preternatural manifestation, I cannot think that he assigns to it its proper place

“ whereunto almost all the descriptions and expressions
 “ thereof in the New Testament have reference, is that vision
 “ in the seventh of Daniel of a session of judgment when the
 “ fourth beast came to be destroyed : where this great Assises
 “ is represented after the manner of the great Synedrion or
 “ consistory of Israel ; wherein the *pater judicii* had his
 “ assessores, sitting upon seats placed semi-circle wise before
 “ him from his right hand to his left. *I beheld* (saith Daniel,
 “ Chap. vii. 9.) *till the thrones or seats were pitched down* (namely
 “ for the senators to sit upon, not *thrown down*, as we of late
 “ have it), *and the Ancient of days* (*pater consistorii*) *did sit.*
 “ *And I beheld, till the judgment was set* (that is, the whole
 “ Sanhedrim,) *and the books were opened.*

“ Here we see both the form of judgment delineated, and
 “ the name of judgment expressed ; which is afterwards yet
 “ twice more repeated : first, in the amplification of the ty-
 “ ranny of the wicked horn (Ver. 21, 22), which (is said) con-
 “ tinued *till the Ancient of days came, and Judgment was given*
 “ *to the saints of the most High, i. e. potestas judicandi ipsis*
 “ *facta* ; and the third time in the angel's interpretation (Ver.
 “ 26). *But the Judgment shall sit, and they shall take away his*
 “ *dominion to consume and destroy it to the end.* Where, observe
 “ also, that cases of dominion, of blasphemy, and apostasy, and
 “ the like, belonged to the jurisdiction of the great Sanhedrim.

“ From this description it came, that the Jews gave it the
 “ name of *the day of judgment* and *the day of the great judg-*
 “ *ment* ; whence, in the epistle of St. Jude (Ver. 6), it is
 “ called *the judgment of the great day.*

“ From the same description they learned, that the destruc-
 “ tion then to be should be by fire, because it is said (Ver. 9.)
 “ *His throne was a fiery flame, and his wheels burning fire ;*
 and

place in the succession of events. He supposes, that it will be *the cause* of the conversion of

“ and (Ver. 11.) *The beast was slain, and his body destroyed*
 “ *and given to the burning flume.*

“ From the same fountain are derived those expressions
 “ in the Gospel, where this day is intimated or described;
 “ *The Son of man shall come in the clouds of heaven; The Son*
 “ *of man shall come in the glory of his Father with his holy*
 “ *angels: forasmuch as it is said here, Thousand thousands mi-*
 “ *nistered unto him; and that Daniel saw One like the Son of*
 “ *man coming with the clouds of heaven, and he came to the An-*
 “ *cient of days, and they brought him near him.*

“ Hence St. Paul learned, that *the saints should judge the*
 “ *world*, because it is said that *many thrones were set*, and (Ver.
 “ 22.) by way of exposition, that *judgment was given to the*
 “ *saints of the Most High.*

“ Hence the same apostle learned to confute the false fear
 “ of the Thessalonians, that the day of *Christ's second coming*
 “ was then at hand: because that day could not be till *the*
 “ *man of sin* were first come, and should have reigned his time
 “ appointed: forasmuch as Daniel had foretold it should be
 “ so, and that his destruction should be at the Son of man's
 “ appearing in the clouds; whose appearing therefore was not
 “ to be till then. This is *ἐπιφάνεια τῆς παρουσίας αὐτοῦ* in St.
 “ Paul: *whom the Lord (saith he) shall destroy at the ἐπιφάνεια*
 “ *of his coming.* Daniel's wicked horn is St. Paul's *man of sin*,
 “ as the Church from her infancy interpreted it.

“ But to go on: while this judgment sits, and when it had
 “ destroyed *the fourth beast*, the Son of man which comes in
 “ the clouds, receives *dominion, and glory, and a kingdom,*
 “ *that all people, nations, and languages, should serve and obey*
 “ *him* (Ver. 14); which kingdom is thrice explained after-
 “ wards to be *the kingdom of the saints of the Most High*, Ver.
 “ 18, 22, 27.

“ These

the Jews: whereas, according as matters appear to me, they will be *previously* converted; and

“ These grounds being laid, I argue as followeth ;

“ The kingdom of the Son of man and of the saints of the Most High in Daniel begins when the great judgment sits.

“ The kingdom in the Apocalypse, wherein the saints reign with Christ a thousand years, is the same with the kingdom of the Son of Man and saints of the Most High in Daniel.

“ *Ergo*, It also begins at the great judgment.

“ That the kingdom in Daniel and that of a thousand years in the Apocalypse are one and the same kingdom, appears thus :

“ First, because they begin *ab eodem termino*, namely, at the destruction of *the fourth beast*: that in Daniel, when *the beast* (then ruling in *the wicked horn*) was slain, and his body destroyed and given to the burning flame (Dan. vii. 11, 22, 27): that in the Apocalypse, when *the beast* and *the false prophet* (*the wicked horn* in Daniel) were taken, and both cast alive into a lake burning with brimstone, Rev. xix. 20, 21.

“ Secondly, because St. John begins the *regnum* of a thousand years from the same session of judgment described in Daniel; as appears by his parallel expression borrowed from thence.

“ Daniel says, Chap. vii.

“ 9. *I beheld till the thrones were pitched down—and the judgment (i. e. judges) sat.*

“ 22. *And judgment was given to the saints of the Most High.*

“ *And the saints possessed the kingdom: viz. with the Son of man who came in the clouds,*

St. John says, Chap. xx.

4. *I saw thrones, and they sat upon them.*

And judgment was given unto them.

And the saints lived and reigned with Christ a thousand years,

Now,

Christ will be revealed, not to turn *them* to the faith, but to execute judgment upon *his enemies*.
 “ I incline to think,” says he, “ that they shall be
 “ called by vision and voice from heaven, as St.
 “ Paul was ; and that that place of Zechariah *They*
 “ *shall see him whom they have pierced*, and that of
 “ Matthew *Ye shall not see me henceforth till you*

“ Now, if this be sufficiently proved, that the thousand
 “ years *begin with the day of judgment*, it will appear further
 “ out of the Apocalypse, that the judgment is not *consummate*
 “ till they be ended ; for Gog and Magog’s destruction and
 “ the universal resurrection is not till then ; therefore the
 “ whole thousand years is included in *the day of judgment*.

“ Hence it will follow, that, whatsoever Scripture speaks
 “ of a kingdom of Christ to be at *his second appearing* or at
 “ *the destruction of Antichrist*, it must needs be the same
 “ which Daniel saw should be at that time, and so conse-
 “ quently be the kingdom of a thousand years which the Apo-
 “ calypse includes between the beginning and consummation
 “ of *the great judgment*.” Mede’s Works, B. iv. Epist. 15.
 p. 762, 763.

In short, the whole matter may be briefly stated as follows,
The day of Christ’s second advent or *the great day of judgment*
 commences at *the close of the 1260 years*, when the vengeance
 of God begins to go forth against *the Antichristian faction* ;
 extends through the period of the Millennium ; and terminates
 with the final destination of all mankind either to everlasting
 happiness or everlasting misery. Hence *this day of the second*
advent comprehends two manifestations of the Messiah ; the
 one *previous* to the Millennium for the destruction of *Antichrist*,
 the other *subsequent* to the Millennium for the universal judg-
 ment both of quick and dead. The first of these manifesta-
 tions is predicted in Dan. vii. 9, 10, 11, 18, 22, 26, 27. and
 Rev. xix. 11—21, the second is predicted in Rev. xx. 11—15.

“ say

“ say, *Blessed is he that cometh in the name of the*
 “ *Lord**, seems to imply some such matter. They
 “ will never believe that Christ reigns at the right
 “ hand of God, until they see him. It must be
 “ an invincible evidence which must convert them,
 “ after so many hundred years settled obstinacy.
 “ But this I speak of the body of the nation;
 “ there may be some *Præludia* of some particu-
 “ lars converted upon other motives, as a fore-
 “ runner of the great and main conversion †.”

To this opinion of Mr. Mede it was objected by
 Dr. Twisse, *how such a vision could be manifested*
to the Jews dispersed in several parts of the world.
 The answer was, *that a vision or apparition in*
heaven may be seen by the greatest part of the
world at the same time, as stars and comets are:
how else shall the appearing of our Saviour in the
clouds of heaven, at his coming to judgment, be
seen at once by so many nations of the world? Mr.
 Mede adds, “ Howsoever it be, I suppose it is no
 “ sin to conceive *magnificè* and *μεγαλυνεως* of so great
 “ a work of God towards a people for whom he
 “ hath formerly shewn so many wonders; especially
 “ this being to be the greatest work of mercy and
 “ wonder that ever he did for them, far beyond
 “ the bringing them forth of Egypt, and leading
 “ them in the wilderness ‡. And, in another part

* Zechar. xii. 10. Matt. xxiii. 39.

† Mede's Works. B. iv. Epist. xiv. p. 761.

‡ Ibid. Epist. xvii. p. 767.

of his works, he draws a comparison between *St. Paul's conversion* and *the calling of the Jews*, supposing the one to be a kind of type of the other *.

My objection to Mr. Mede's opinion, in the manner in which *he* has stated it, is neither its improbability nor its impossibility *abstractedly* considered; but simply that it cannot be made to harmonize with the general tenor of the prophecies which treat of *the restoration and conversion of the Jews*. It is expressly declared by Zechariah, that the glory of the Lord shall be manifested in the midst of Jerusalem; and that, after such manifestation, Jehovah sent by Jehovah shall go forth and execute judgment upon his enemies. All the other prophets agree in attesting the same; that, whenever the Word of God is revealed, it shall be to pour destruction upon the rebel army of *Antichrist*. This *glory* will most probably be the same as *the Shechinah* that attended the children of Israel out of Egypt: a vast pillar of light, shooting up to an immense height in the air so as to be visible at a very great distance, and surmounted by a cloud; thus causing Jerusalem to appear, as if encompassed and covered with fire †. Now, if such a tremendous vision as this continued to hover over Jerusalem (for *that* is the place assigned by the prophet for its appearance); and if the end of its

* Mede's Works. B. v. C. 2. p. 891.

† There are some curious remarks on this subject in Mr. Bicheno's *Restoration of the Jews the crisis of all nations*. P. 219—227.

manifestation were to attract the attention of *the scattered Jews*, and to effect their conversion, as Mr. Mede supposes: it is incredible, that *Antichrist* would ever dare to undertake such an expedition, as it is foretold that he *shall* undertake. Or, granting the utmost that *can* be granted to daring impiety; granting that Antichrist might harden his heart to attempt the conquest of Palestine, as Pharaoh did to seek the destruction of Israel at the Red sea, notwithstanding the fiery portent, increasing in apparent magnitude as he approached towards it, glared full before his eyes: yet we can scarcely believe, that he would be *able* to effect the conquest of all Palestine, to bestow Jerusalem upon a band of *unconverted Jews*, to subdue Egypt, to return from thence in his fury, and to sack Jerusalem; if the glory of the Lord were all this time in the midst of the city. Yet such must necessarily be our conclusion, if we adopt unreservedly Mr. Mede's opinion: for we are expressly told, that *a part of the Jews* shall be converted in Jerusalem, and that Jerusalem shall be sacked while in their possession. Of the two texts, which he cites from Zechariah and St. Matthew, the one seems to me by no means to prove his point, and the other to prove the direct contrary. I cannot think, that we have any warrant to suppose that *the Jews*, restored by *Antichrist*, will at the time of their conversion look upon him whom they have pierced any otherwise than spiritually, because their
conver,

conversion *precedes* the sacking of Jerusalem; whereas the manifestation of the Lord *succeeds* it, and immediately *precedes* the destruction of *Antichrist*. Then indeed they will *literally* look upon him whom they have pierced, but not *till then*. And this opinion is decidedly confirmed by the other text, which proves the very reverse of what Mr. Mede intended that it should prove. Our Lord assures *the Jews*, that they shall *not* see him, *until* they say, *Blessed is he that cometh in the name of the Lord*. Whence it is manifest, that they must *first* say, *Blessed is he that cometh in the name of the Lord*; and *afterwards* behold him, whom they have so long rejected. This is precisely what I have supposed that they *will* do: whereas Mr. Mede exactly inverts the particulars of the text; and argues, that *the Jews* will *first* see the Messiah, and *afterwards* acknowledge him*.

On the whole I think it clear, that the revelation of God's glory over Jerusalem, will at once *succeed* the conversion and restoration of *Judah*, the whole expedition of *Antichrist*, and the sacking of the city; that it will suddenly take place, when *the confederacy* has reached the valley of Megiddo, and is on the point of overwhelming the troops of *the maritime nation* and *the converted Jews* under its protection; and that, immediately

* Mr. Lowth supposes, like Mr. Mede, that *the Jews* will be converted in consequence of a supernatural manifestation of Christ. See his Comment. on Zech. xii. 10.

after it has taken place, the Word of God, issuing from the brightness of *the Schechinah* with all the armies of heaven, will descend with irresistible violence on his irreclaimable enemies, and thus stupendously conclude *the great apostatical drama of 1260 years.*

10. Since *the Jews* are to be restored in the midst of war and bloodshed, or, as Daniel expresses it, during *a time of trouble such as never was since there was a nation*, we may reasonably suppose that great numbers of them will perish. Accordingly we find, that their return from the countries of their dispersion is expressly compared by Ezekiel to their ancient exodus from Egypt. As God pleaded with their fathers in the wilderness of the land of Egypt; so will he likewise plead with them, causing them to pass under the rod, and purging out from among them the rebels. It is probable indeed, that only a small part of the first generation of those that are restored will quietly sit down under their own vines and under their own fig-trees. One whole generation of the Israelites, that were brought out of Egypt, perished in the course of *forty years* in the wilderness: and there is reason to think, as we shall presently see, that *the conversion and restoration of Judah, and the expedition and destruction of Antichrist*, will occupy a period of not less than *30 years.* The swift messengers of *the great maritime power* will begin the work of *converting the Jews*, that is to say such

Jews as are scattered through the countries subject to their influence: *Antichrist* meanwhile will collect *the unconverted Jews* from those parts of the isles of the Gentiles, or the regions of Europe*, which are under his immediate controul, for the purpose of bringing them back in an unbelieving state to their own country: but whether *he*, or whether *the maritime power*, will absolutely begin the work of *restoring* the ancient people of God, cannot, I think, be certainly gathered from Scripture †. *His plan* will be a plan of pure Machiavelian

* *By the isles of the Gentiles* the Jews understood *all those countries which they could not reach from Palestine except by sea*. Hence the name was given to Europe in contradistinction to Asia, which to *them* was strictly continental. See Mede's Works. p. 272. and Mr. Lowth's Comment. on Isaiah xi. 11.

† That *the maritime power*, mystically termed by Isaiah *the ships of Tarshish*, will be *the first*, or (as the original expression is rendered by the LXX. and in the Latin translation of the Arabic version) *among the first*, to attempt *the conversion* of the Jews; and that they will *afterwards* bring back to Palestine such as shall be converted by their instrumentality, seems to be revealed with sufficient plainness: but it is nowhere, I believe, positively declared, that they shall begin the work of *restoring* the Jews. Since *part of them* are to be brought back by *Antichrist* in an *unconverted* state, and *part* by *the maritime power* in a *converted* state, it certainly is possible that *Antichrist* may begin to restore *the one division* previous to *the restoration* or even *the conversion* of *the other division*. Most probably however the two events will be nearly, if not altogether, contemporary. The prophecy contained in Isaiah lx. 8, 9, relates solely to *the restoration of the converted Jews*,

velian policy: and, considering the frailty of human nature, it is much to be feared that the plan of *the maritime power*, strenuously as that power will exert itself in *converting* no less than in *collecting* the Jews, will be somewhat *alloyed* by worldly motives, and will not be adopted *simply* from a desire to promote the glory of God. Most probably politics will have taken such a turn at that eventful period, as to make it seem to be the interest of both those great powers to attempt the restoration of *the Jews*. At this time, namely at *the close of the 1260 years*, and when *the last vial* begins to be poured out, Europe will be agitated by the storms of war. *The symbolical earthquake* of some extensive political convulsion will divide *the great city*, or *the Roman empire*, into three parts; and the cities, or kingdoms, of the nations will fall, when *the mystic Babylon* is now about to come in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath. *The division of the great city into three parts* seems to denote *a triple division of the federal empire of Antichrist*, not improbably made in imitation of the three prefectures of the ancient Roman empire; for Zechariah mentions *three such parts* as being

Jews, because they are declared to be brought unto the name of the Lord; and we are taught that *the ships of Tarshish* shall be among the first to undertake this great enterprize.

engaged in the last war in Palestine*. In the midst of these wars and revolutions, *Antichrist* will undertake his grand expedition for the purpose of conquering Egypt and the Holy land, and of restoring his vassal allies *the unconverted Jews*. Uniformly successful in the beginning of his project, he will apparently reach the place of his destination and fix *the apostate Jews* in Jerusalem, before *the maritime power* shall have been able to convert, to collect, and to bring by sea to their own land, *the other great body of the Jews*; although *that power* is represented as being foremost in the work of *converting* certain members of *Judah*, and as afterwards *restoring* them when they have been so converted. Thus doubly brought back by two mighty contending nations, and thus plunged into the midst of perils and of war during the space of *thirty years* (for so long a period will probably intervene between *the first effusion of the seventh vial at the close of the 1260 years* when they begin to be restored, and *the destruction of Antichrist at Megiddo*), *the Jews* must inevitably suffer many calamities; and we are taught accordingly by *Ezekiel*, that such will assuredly be the case. The whole of this is perfectly consonant with the ordinary course of the divine justice. National wick-

* I of course wish this to be understood as a mere conjecture. It is very possible, that *the three parts engaged in the Antichristian war* may have no connection with *the three divisions of the great city*.

edness can only be nationally punished: and the long impenitence of the *Jewish people* will not at the last, even during the very time of their restoration, be either overlooked or unrequited.

11. When the army of *Antichrist* is miraculously overthrown, the Lord, who forgetteth not mercy even in the midst of judgment, will not make an entire end; but will spare some of the least guilty of his enemies, reserving them for the noblest purposes. We learn from St. John, that *a remnant of the beast's army* will be spiritually slain by the sword of the word: and Zechariah teaches us, that even so much as *a third part* shall be spared. These may be supposed to be less hardened in wickedness than their associates; and to have engaged in the expedition, either through the inveterate prejudices of a Popish education (the expedition having been blessed and sanctified by *the false prophet*), or through the tyrannical compulsion which we have already beheld *Antichristian France* begin to exercise over her degraded federal allies. Nor will they only be spared: plucked as brands out of the burning, they will likewise be converted by the mercy of God to a zealous profession of genuine Christianity. When *two parts* are cut off, and die, in all the land; *the third part* shall be left therein. And the Lord will bring *the third part* through the fire, and will refine them as silver is refined, and will try them as gold is tried. They shall call on his name, and he will hear them. He will say, *It is my people*: and they shall say, *The Lord is my God*.

12. Thus wonderfully preserved and converted, they will become proper instruments to accomplish the yet unfulfilled purposes of the Most High. Scattered over the face of the whole earth, they will carry every where the tidings of their own defeat, of the marvellous power of the Lord, and of the restoration of *Judah*. Meanwhile we may suppose the awful apparition of the *Shechinah* still to remain suspended over Jerusalem, visible from its stupendous height to an immense distance, and bearing ample attestation to the veracity of the fugitives*. Nor will they carry their message in vain. *Judah* is indeed restored: but *the lost ten tribes of Israel* are still dispersed through the extensive regions of the North and of the East. These, according to the sure word of prophecy, however they may be now concealed from mortal knowledge, will be found again, and will be brought back into the country of their fathers. All nations, and all tongues, shall come and see the glory of the Lord; for he will set among them a sign, even the sign of the illuminated *Shechinah*; and will send unto them those that have escaped from the slaughter of *the Antichristian confederacy*, that they may declare his glory among the nations. Convinced by

* I apprehend it was from passages of this import, that Mr. Mede supposed that *the Jews* would be converted by a supernatural manifestation of Christ. Had he said *the ten tribes*, instead of *the Jews*, I believe he would have approached very near to the truth.

ocular demonstration that God doth indeed reign in Zion, and at once divinely impelled and enabled both to seek out from among them and to find the long-lost sheep of *the house of Israel*, they will bring by land, in vast caravans, all *the brethren of Judah* for an offering unto the Lord, as *the great maritime power* had already brought *the converted Jews* for a present unto the Lord to his holy mountain. Then shall *the stick of Joseph* be united for ever with *the stick of Judah*: *Ephraim* shall be no more a separate people: but *the whole house of Jacob* shall become one nation under one king, even the mystic David, Jesus the Messiah.

13. The various prophecies, which speak of *the restoration of the ten tribes*, certainly cannot relate to the restoration of those detached individuals out of them, who returned with *Judah* from the Babylonian captivity. This is manifest, both because their restoration is represented as *perfectly distinct* from the restoration of *Judah*, and because it is placed at once *subsequent* to that event and to the overthrow of *Antichrist*. In fact, the converted fugitives from the army of *Antichrist* are described as being greatly instrumental in bringing about *the restoration of the ten tribes*. Hence their restoration is plainly *future*: and hence we cannot, with any degree of consistency, apply the predictions which foretell it to *the return of a few individuals from Babylon with Judah*. “It is surprising,” says Bp. Horsley, when treating of one

out of the many prophecies, that explicitly declare *the future restoration and union both of Judah and Israel**; “It is surprizing, that *the return of Judah from the Babylonian captivity* should ever have been considered, by any Christian divine, as the principal object of this prophecy, and an event in which it has received its full accomplishment. It was indeed considered as an inchoate accomplishment, but not more than inchoate, by St. Cyril of Alexandria. The expositors of antiquity, in such cases, were too apt to take up with some circumstances of general resemblance, without any critical examination of the terms of a prophecy, or of the detail of the history to which they applied it. The fact is, that this

* Hosea i. 10, 11. “Nevertheless the number of the children of Israel shall be as the sand of the sea, which cannot be measured, and cannot be counted; and it shall be, that, in the place where it was said unto them, No people of mine are ye, *there* it shall be said unto them, Children of the living God. And the children of Judah shall be collected, and the children of Israel shall be united, and they shall appoint themselves one head, and come up from the earth. For great shall be the day of Jezrael”—That is to say, as Bp. Horsley remarks very justly, “Great and happy shall be the day, when the holy seed of *both* branches of the natural Israel shall be publicly acknowledged of their God: united under one head, their king Messiah; and restored to the possession of the promised land, and to a situation of high pre-eminence among the nations of the earth.”

prophecy

“ prophecy has no relation to *the return from*
 “ *Babylon* in a single circumstance. And yet the
 “ absurd interpretation, which considers it as ful-
 “ filled and finished in that event, has of late been
 “ adopted. But what was the number of the re-
 “ turned captives, that it should be compared to
 “ that of the sands upon the sea-shore? The
 “ number of the returned, in comparison with the
 “ whole captivity, was nothing. *Then Judah and*
 “ *Israel shall appoint themselves one head—Zoro-*
 “ *babel*, says Grotius. But how was Zorobabel
 “ one head of the rest of *Israel*, as well as *Judah*?
 “ A later critic answers, *After the return from*
 “ *Babylon, the distinction between the kingdoms of*
 “ *Israel and Judah ceased*. But how was it, this
 “ distinction ceased? In this manner, I appre-
 “ hend. *The kingdom of Israel* had been abo-
 “ lished above 180 years before; *Judah* alone
 “ existed as a body politic; and *the house of*
 “ *Judah* returned under their leader Zorobabel,
 “ with some few stragglers of the captivity of *the*
 “ *ten tribes*. And no sooner were the returning
 “ captives settled in Judèa, than those of *the*
 “ *ten tribes*, joining with the mongrel race which
 “ they found in Samaria, separated themselves
 “ from *Judah*, and set up a leader and a schis-
 “ matical worship of their own. Was this any
 “ such incorporation, as the prophecy describes,
 “ of *Judah* and the rest of *Israel*, under one
 “ sovereign?

“ sovereign*? To interpret the prophecy in this
 “ manner is to make it little better than a paltry
 “ quibble; more worthy of the Delphic tripod,
 “ than of the Scripture of truth †.”

Of *the Jews*, who were carried away captive to Babylon, only a very small part, according to Houbigant ‡, not more than a hundredth part, returned to their own country. Those, who were left behind, will doubtless, at the time of *the second advent*, be brought back along with their brethren of *the ten tribes*; just as those individuals of *the ten tribes*, who returned with *Judah* from Babylon, and (adhering to him notwithstanding the Samaritan schism) were afterwards scattered with him by the Romans, will be brought back with their brethren *the Jews*. So far, but no further, the otherwise distinct restorations of *Judah* and *Joseph* will in some measure be mingled together. This circumstance is very accurately noted by Ezekiel, even when predicting *the two-fold restoration of Judah and Joseph*, and *their subsequent union under one king*. He speaks neither of *Judah* nor *Joseph* simply; but styles the one division *Judah and the children of Israel his companions*, and the

* This *two-fold return and incorporation of Judah and Israel* is yet more definitely predicted by Ezekiel than by Hosea. See Ezek. xxxvii. 15—28.

† Bp. Horsley's Hosea, p. 59, 60.

‡ Cited by Bp. Horsley.

other division *Joseph and all the house of Israel his companions* * : thus plainly intimating, that some of the children of *Israel* shall return with *Judah*; but that members of *all* the tribes, not of the kingdom of the *ten* tribes only, but of *all* the tribes, shall return with *Joseph*.

And here we cannot but observe the strict justice of God in arranging *the manner* of this two-fold restoration. *Judah*, with many more advantages than *Israel*, sinned nevertheless yet deeper than he did. They were both equally guilty of idolatry: but *Judah*, that is to say, *that part of Judah* which returned from Babylon, added to all his former iniquities the deep guilt of rejecting and crucifying the Lord of life. Hence we find, that, while *he* is restored, partly in a converted and partly in an unconverted state, through many wars, perils and afflictions, and during a time of unexampled trouble: *Israel*, and his companions of *Judah*, to whom the Saviour had never been offered, return *after* the destruction of *Antichrist*, wholly in a converted state †, escorted honourably

* Ezek. xxxvii. 16.

† This is manifest from Isaiah's declaration, that they should be brought an offering to the Lord, as the children of *Israel* bring an offering in a clean vessel into the house of the Lord. See Chap. lxvi. 18, 19, 20. The phraseology is perfectly parrallel to that of the two passages, wherein the restoration of *the converted division of Judah*, by *the great maritime power*, is predicted. See Isaiah xviii. 7. and Zephan. iii. 9, 10.

and

and joyfully by all nations, *free* from all dangers, *exempt* from all difficulties, *during* the earliest dawnings of the peaceful day of millennial blessedness.

14. It may probably be asked, How can *the ten tribes* ever be discovered and restored after the lapse of so many centuries, during which they have been completely lost and mingled among the nations of the east? *The Jews* indeed tell us many marvellous stories of their yet existing as a distinct body politic in a large and spacious country with fine cities: but no one knows to this day, where it is situated*.

To such a question it would be sufficient simply to answer, *I know not*. The restoration of *the ten tribes* is *expressly foretold*, and is therefore an article of faith. With *the manner* of their discovery I presume not to concern myself. I know that all things are possible with God: and therefore I know, that he, who at the last day will collect our scattered members and raise our long dissolved bodies from the dust, can with equal ease collect the scattered members of *Israel*, and discover them however lost among the nations whither they have been led away captive. Indeed it is worthy of notice, that *the resurrection of the body* is repeatedly used by the prophets to typify *the political revival of Judah and Israel*, and by none of them with more minute particularity of circumstance

* See Bp. Newton's Dissert. viii. 1.

than Ezekiel: insomuch that I know not a better commentary upon the manner of their discovery and restoration, than the elaborate parable, with which he ushers in a literal prediction of those wonderful events *.

(1.) But it is a very remarkable circumstance, that, precisely at the present era, an era marked so strongly by the signs of the times, as to give us every reason to believe, that we are living in the predicted *last days* of Antichristian blasphemy, and that *the 1260 years* are rapidly drawing near to their termination: it is, I say, a remarkable circumstance that, at this very era, a people should begin to attract our notice in the East Indies, which appear to be a fragment either of *the lost ten tribes*, or of *the Jews* that never returned from the Babylonian captivity. In my former more general work on prophecy, I thought it sufficient barely to mention this people †: in my present, which exclusively treats of *the restoration of Israel* and *the overthrow of Antichrist*, a more copious account of them will be strictly in place ‡.

The

* See Ezek. xxxvii.

† Dissert. on the 1260 years. Chap. xi. Sect. 2.

‡ I have read a work entitled, *The History of the American Indians*, by James Adair, Esq. a trader with the Indians, and resident in the country for 40 years, which, if it be authentic, is singularly curious and interesting; but I know not, what degree

The late Mr. Vansittart was the first, I believe, who brought forward to public notice the traditions of *the Afghans* or *Rohillas*. Having met with

degree of credit it bears, or how far his account is confirmed by those of other travellers and residents.

“ From the most exact observation,” says he, “ that I
 “ could make in the long time I traded among the Indian
 “ Americans, I was forced to believe them lineally descended
 “ from the Israelites, either while they were a maritime
 “ power, or soon after the general captivity; the latter how-
 “ ever is the most probable—Had the nine tribes and a half
 “ of Israel, which were carried off by Shalmaneser king of
 “ Assyria and settled in Media, continued there long: it is
 “ very probable, by intermarrying with the natives and from
 “ their natural fickleness and proneness to idolatry and the
 “ force of example, that they would have adopted and bowed
 “ before the gods of the Medes and Assyrians, and have car-
 “ ried them along with them: but there is not a trace of this
 “ idolatry among the Indians.” Hence he argues, that those
 of the ten tribes, who were the forefathers of the Ame-
 ricans, soon advanced eastward from Assyria, and reached
 their settlements in the new continent before the destruction
 of the first temple.

In proof of the Americans being thus descended, he ad-
 duces the following arguments. 1. Their division into tribes.
 2. Their worship of Jehovah. 3. Their notions of a theocracy.
 4. Their belief in the ministration of angels. 5. Their lan-
 guage and dialects. 6. Their manner of counting time. 7.
 Their prophets and high-priests. 8. Their festivals, fasts, and
 religious rites. 9. Their daily sacrifice. 10. Their ablutions,
 and anointings. 11. Their laws of uncleanness. 12. Their
 abstinence from unclean things. 13. Their marriages, di-
 vorces, and punishment of adultery. 14. Their several pu-
 nishments. 15. Their cities of refuge. 16. Their purifica-
 tions,

with a Persian abridgment of *the Asrarul Afaghinah*, or *the secrets of the Afghans*, he was induced to translate it, and to transmit it to Sir William Jones

tions, and ceremonies preparatory. 17. Their ornaments. 18. Their manner of curing the sick. 19. Their burial of their dead. 20. Their mourning for their dead. 21. Their raising seed to a deceased brother. 22. Their choice of names adapted to their circumstances and the times. 23. Their own traditions; the accounts of our English writers; and the testimonies, which the Spanish and other writers have given concerning the primitive inhabitants of Peru and Mexico.

A few extracts from what is said under these different heads may not be unacceptable.

1. "As the nation hath its particular symbol; so each
 "tribe, the badge from which it is denominated. The
 "Sachem of each tribe is a necessary party in conveyances
 "and treaties, to which he affixes the mark of his tribe. If
 "we go from nation to nation among them, we shall not find
 "one, who doth not lineally distinguish himself by his re-
 "spective family. The genealogical names, which they
 "assume, are derived either from the names of those animals
 "whereof the Cherubim are said in revelation to be com-
 "pounded, or from such creatures as are most familiar to
 "them. The Indians however bear no religious respect to
 "the animals from whence they derive their name: on the
 "contrary, they kill them when opportunity serves. When
 "we consider that these savages have been above twenty cen-
 "turies without the use of letters to carry down their tradi-
 "tions, it cannot reasonably be expected, that they should
 "still retain the identical names of their primogenial tribes:
 "their main customs corresponding with those of the Israelites
 "sufficiently clears the subject. Besides, as hath been
 "hinted, they call some of their tribes by the names of the
 "cheru.

Jones then president of the Asiatic society. It opens, as he justly observes, with a very wild description of the origin of that tribe, and contains
a nar-

“ cherubonical figures that were carried on the four principal
“ standards of Israel.

2. “ By a strict permanent divine precept, the Hebrew na-
“ tion were ordered to worship, at Jerusalem, Jehovah the
“ true and living God, who by the Indians is styled *Yohevah*;
“ which the 72 interpreters, either from ignorance or super-
“ stition, have translated *Adonai*, the very same as the Greek
“ *Kyrius*, signifying *Sir, Lord, or Master*, which is commonly
“ applied to earthly potentates without the least signification
“ or relation to, that most great and awful name which de-
“ scribes the divine essence.

3. “ Agreeably to the theocracy or divine government of
“ Israel, the Indians think the Deity to be the immediate
“ head of their state—All the nations of Indians are exceed-
“ ingly intoxicated with religious pride, and have an inex-
“ pressible contempt of the white people—They used to call
“ us, in their war orations, *the accursed people*: but they
“ flatter themselves with the name of *the beloved people*; be-
“ cause their supposed ancestors, as they affirm, were under
“ the immediate government of the Deity, who was present
“ with them in a very peculiar manner and directed them by
“ prophets, while the rest of the world were aliens and out-
“ laws to the covenant—When the old Archimagus, or any
“ one of their Magi, is persuading the people at their religious
“ solemnities to a strict observance of the old beloved or di-
“ vine speech, he always calls them *the beloved or holy people*,
“ agreeably to the Hebrew epithet *Ammi* (my people) during
“ the theocracy of Israel—It is their opinion of the theocracy,
“ or that God chose them out of all the rest of mankind as
“ his peculiar and beloved people, which alike animates both
“ the

a narrative which can by no means be offered upon the whole as a serious and probable history: yet the knowledge of what a nation *supposes* itself to be, more

“ the white Jew and the red American with that steady hatred
“ against all the world except themselves, and renders them
“ hated or despised by all.

5. “ The Indian language and dialects appear to have the
“ very idiom and genius of the Hebrew. Their words and
“ sentences are expressive, concise, emphatical, sonorous,
“ and bold; and often, both in letters and signification, are
“ synonymous with the Hebrew language.” Here follows a
number of examples.

6. “ They count time after the manner of the Hebrews.
“ They divide the year into spring, summer, autumn, and
“ winter. They number their year from any of those four
“ periods, for they have no name for a year; and they sub-
“ divide these, and count the year by lunar months, like the
“ Israelites who counted by moons as their name sufficiently
“ testifies—The number and regular periods of the Indians
“ religious feasts is a good historical proof, that they counted
“ time by, and observed, a weekly sabbath long after their
“ arrival on the American continent—They began the year at
“ the first appearance of the first new moon of the vernal
“ equinox, according to the ecclesiastical year of Moses—
“ Till the 70 years captivity commenced, the Israelites had
“ only numeral names for the solar and lunar months, except
“ *Abib* and *Ethanim*: the former signifies *a green ear of corn*;
“ and the latter *robust* or *valiant*: and by the first name the
“ Indians, as an explicative, term their passover, which the
“ trading people call *the green corn dance*.” He then gives a
specimen of the Hebrew manner of counting, in order to
prove its similarity to that of the Indians.

7. “ In conformity to, or after the manner of the Jews, the
“ Indian Americans have their prophets, high-priests, and
VOL. I. F “ others

more especially if it trace its descent from the stock of Jacob, cannot fail to be interesting. In fact, although *the Afghans* are most probably mistaken in

“ others of a religious order. As the Jews had a *sanctum*
 “ *sanctorum*, so have all the Indian nations. There they de-
 “ posit their consecrated vessels;—none of the laity daring to
 “ approach that sacred place—The Indian tradition says, that
 “ their forefathers were possessed of an extraordinary divine
 “ spirit, by which they foretold things future, and controuled
 “ the common course of nature; and this they transmitted to
 “ their offspring, provided they obeyed the sacred laws an-
 “ nexed to it—*Ishtoallo* is the name of all their priestly order;
 “ and their pontifical office descends by inheritance to the
 “ eldest—There are some traces of agreement, though chiefly
 “ lost, in their pontifical dress. Before the Indian Archimagus
 “ officiates in making the supposed holy fire for the yearly
 “ atonement of sin, the *Sagan* clothes him with a white
 “ ephod, which is a waistcoat without sleeves.—In resemblance
 “ of the Urim and Thummim, the American Archimagus
 “ wears a breastplate made of a white conch-shell with two
 “ holes bored in the middle of it, through which he puts the
 “ ends of an otter-skin strap, and fastens a buck-horn white
 “ button to the outside of each, as if in imitation of the pre-
 “ cious stones of the Urim.” Upon this statement I may
 observe, that *Ishtoallo* may perhaps be a corruption of
Ish-da-Eloah, a man of God (See 2 Kings iv. 21, 22, 25, 27,
 40, et albi); and that *Sagan* is the very name, by which the
 Hebrews called the deputy of the High-Priest, who supplied
 his office, and who performed the functions of it, in the
 absence of the High-Priest, or when any accident had disabled
 him from officiating in person. See Calmet’s Dict. Vox
Sagan.

8. “ The ceremonies of the Indians in their religious wor-
 “ ship are more after the Mosaic institution, than of pagan
 “ imita-

in fixing the period at which they believe themselves to have branched out from the parent-tree, for Scripture affords not the least warrant to their opinion ;

“ imitation ; which could not be, if the majority of the old
 “ nation were of heathenish descent—They are utter strangers
 “ to *all* the gestures practised by the pagans in their religious
 “ rites—They have another appellative, which with them is
 “ the mysterious essential name of God ; the *tetragrammaton*,
 “ or great *four-lettered name*, which they never name in com-
 “ mon speech : of the time, and place, when, and where,
 “ they mention it, they are very particular, and always with
 “ a solemn air—It is well known what sacred regard the Jews
 “ had to the four-lettered divine name, so as scarcely ever to
 “ mention it, but once a year when the High-Priest went into
 “ the sanctuary at the expiation of sins. Might not the
 “ Indians copy from them this sacred invocation *Yo-He-Wah* ?
 “ Their method of invoking God in a solemn hymn with that
 “ reverential deportment, and spending a full breath on each
 “ of the two first syllables of the awful divine name, hath a
 “ surprizing analogy to the Jewish custom, and such as no
 “ other nation or people, even with the advantage of written
 “ records have retained—It may be worthy of notice, that
 “ they never prostrate themselves, nor bow their bodies to
 “ each other, by way of salute or homage, though usual with
 “ the eastern nations ; except when they are making, or re-
 “ newing, peace with strangers, who come in the name of
 “ *Yah*.” After speaking of their sacred adjuration by the
 great and awful name of God, he says : “ When we con-
 “ sider, that the period of the adjurations, according to their
 “ idiom, only asks a question, and that the religious waiters
 “ say *Yah* with a profound reverence in a bowing posture of
 “ body immediately before they invoke *Yo-He-Wah* ; the one
 “ reflects so much light upon the other, as to convince me
 “ that the Hebrews both invoked and pronounced the divine

opinion ; yet there is certainly nothing very irrational in supposing, that they may have been, at some time or other, and in some manner or other, connected at least with the ancient *Israelites*.

“ The

“ tetragrammaton Yo-He-Wah, and adjured their witnesses to
 “ give true evidence on certain occasions according to the In-
 “ dian usage : otherwise, how could they possibly in a savage
 “ state have a custom so nice and strong pointing a standard of
 “ religious caution ? It seems exactly to coincide with the con-
 “ duct of the Hebrew witnesses even now, on the like reli-
 “ gious occasions.” According to Mr. Adair, the American
 Indians have, like the Hebrews, a sacred ark, in which are
 kept various holy vessels. “ It is highly worthy of notice
 “ that they never place the ark on the ground, nor sit on the
 “ bare earth while they are carrying it against the enemy.
 “ On hilly ground where stones are plenty, they place it on
 “ them ; but, in a level land, upon short logs, always rest-
 “ ing themselves on the like materials. They have also as
 “ strong a faith of the power and holiness of their ark, as
 “ ever the *Israelites* retained of theirs. The Indian ark is
 “ deemed so sacred and dangerous to be touched, either by
 “ their own sanctified warriors, or the spoiling enemy, that
 “ they dare not touch it upon any account. It is not to be
 “ meddled with by any except the chieftain and his waiter,
 “ under penalty of incurring great evil ; nor would the most
 “ inveterate enemy touch it, for the same reason. The
 “ leader virtually acts the part of a priest of war *pro-tempore*,
 “ in imitation of the *Israelites* fighting under the divine mi-
 “ litary banner—As religion is the touchstone of every nation
 “ of people ; and as these Indians cannot be supposed to
 “ have been deluded out of theirs, separated from the rest
 “ of the world for many long forgotten ages, the traces, which
 “ may be discerned among them, will help to corroborate

“ the

“ *The Afghans*, according to their own traditions, are the posterity of *Melic Talut*, or king *Saul*; who, in the opinion of some, was a
“ descend-

“ the other arguments concerning their origin.” Among their other religious rites, they cut out the sinewy part of the thigh. This custom Mr. Adair supposes to be commemorative of the angel wrestling with Jacob. See Gen. xxxii. 32.

12. “ Eagles of every kind they esteem unclean food; likewise ravens, crows, bats, buzzards, swallows, and every species of owl. They believe, that swallowing flies, gnats, and the like, always breeds sickness. To this that divine sarcasm alludes, *swallowing a camel and straining at a gnat.*” Their purifications for their priests, and for having touched a dead body or other unclean things, are, according to Mr. Adair, quite Levitical. He acknowledges however, that they have no traces of circumcision; but thinks that they lost this rite in their wanderings, as it ceased during the 40 years in the wilderness.

15. “ The Israelites had cities of refuge for those who killed a person unawares. According to the same particular divine law of mercy, each of these Indian nations have either a house or town of refuge, which is a sure asylum to protect a man-slayer or the unfortunate captive, if they can once enter into it. In almost every Indian nation there are several peaceable towns, called old beloved, ancient, holy, or white towns. They seem to have been formerly towns of refuge: for it is not in the memory of their oldest people that ever human blood was shed in them, although they often force persons from thence and put them to death elsewhere.”

16. “ Before the Indians go to war, they have many preparatory ceremonies of purification and fasting, like what is recorded of the Israelites.

“ descendant of Judah, the son of Jacob: and,
 “ according to others, of Benjamin, the brother
 “ of Joseph. In a war, which raged between
 “ the

21. “ The surviving brother, by the Mosaic law, was to
 “ raise seed to a deceased brother, who left a widow child-
 “ less. The Indian custom looks the very same way: yet it
 “ is in this, as in their law of blood, the eldest brother can
 “ redeem.

23. “ Although other resemblances of the Indian rites and
 “ customs to those of the Hebrews might be pointed out, not
 “ to seem tedious, I proceed to the last argument of the
 “ origin of the Indian Americans; which shall be from their
 “ own traditions, from the accounts of our English writers,
 “ and from the testimonies which the Spanish writers have
 “ given concerning the primitive inhabitants of Peru and
 “ Mexico.

“ The Indian tradition says, that their forefathers in very
 “ remote ages came from a far distant country, where all the
 “ people were of one colour; and that, in process of time,
 “ they moved eastward to their present settlements. So that
 “ what some of our writers have asserted is not just, who say
 “ the Indians affirm, that there were originally three different
 “ tribes in those countries.” Here Mr. Adair gives a fabu-
 “ lous story. “ This story sprung from the innovating
 “ superstitious ignorance of the popish priests to the south-
 “ west of us. Our own Indian tradition is literal and not
 “ allegorical: and ought to be received, because persons who
 “ have been long separated from the rest of mankind must
 “ know their own traditions the best, and could not be de-
 “ ceived in so material and frequently repeated an event.
 “ Though they have been disjoined through different interests
 “ time immemorial, yet (the rambling tribes of northern
 “ Indians excepted) they aver that they came over the
 “ Mississippi

“ the children of Israel and the Amalekites, the
 “ latter, being victorious, plundered the Jews,
 “ and obtained possession of the ark of the cove-
 “ nant.

“ Mississippi from the westward, before they arrived at their
 “ present settlements. This we see verified by the western
 “ old towns they have left behind them, and by the situation
 “ of their old beloved towns or places of refuge lying about
 “ a west course from each different nation. Such places in
 “ Judæa were chiefly built in the most remote parts of the
 “ country; and the Indians deem those only as beloved
 “ towns where they first settled. This tradition is corrobo-
 “ rated by a current report of the old Chikkasah Indians to
 “ our traders, that about 40 years since” (this was written in
 the year 1775) “ there came from Mexico some of the old
 “ Chikkasah nation in quest of their brethren as far north as
 “ the Aquakpah nation about 130 miles above the Nachee
 “ old towns on the south side of the Mississippi; but, through
 “ French policy, they were either killed or sent back, so as to
 “ prevent their opening a brotherly intercourse as they had
 “ proposed. And it is worthy of notice, that the Muskohgeh
 “ cave, out of which one of their politicians persuaded them
 “ their ancestors formerly ascended to their present terres-
 “ trial abode, lies in the Nanne Hamgeh old town, inhabited
 “ by the Mississippi Nachee Indians, which is one of the most
 “ western parts of their old inhabited country—The old
 “ waste towns of the Chikkasah lie to the west and south-
 “ west, from whence they have lived since the time we
 “ first opened a trade with them; on which course they
 “ formerly went to war over the Mississippi, because they
 “ knew it best, and had disputes with the natives of those
 “ parts, when they first came from thence. Wisdom directed
 “ them to connive at some injuries on account of their iti-
 “ nerant camp of women and children: for their tradition

“nant. Considering this the god of the Jews,
 “they threw it into the fire, which did not affect
 “it. They afterwards attempted to cleave it with
 “axes ;

“says it consisted of 10,000 men besides women and chil-
 “dren, when they came from the west and passed over the
 “Mississippi. The fine breed of running wood horses, which
 “they brought with them, were the present Mexican or Spa-
 “nish barbs. They also aver, that their ancestors cut off
 “and despoiled the greatest part of a caravan loaded with
 “gold and silver : but the carriage of it proved so trouble-
 “some to them, that they threw it into a river, where it
 “could not benefit the enemy—

“Ancient history is quite silent concerning America, which
 “indicates, that it has been time immemorial rent asunder
 “from the African continent, according to Plato's *Timæus*.
 “The north-east parts of Asia were also undiscovered till of
 “late. Many geographers have stretched Asia and America
 “so far as to join them together, and others have divided
 “those two quarters of the globe at a great distance from
 “each other. But the Russians, after several dangerous
 “attempts, have clearly convinced the world that they are now
 “divided, and yet have a near communication together by a
 “narrow streight, in which several islands are situated,
 “through which there is an easy passage from the north-east
 “of Asia to the north-west of America by the way of
 “Kamschatka, which probably joined to the north-west point
 “of America. By this passage, supposing the main conti-
 “nents were separated, it was very practicable for the inha-
 “bitants to go to this extensive new world, and afterwards to
 “have proceeded in quest of suitable climates, according to
 “the law of nature, that directs every creature to such climes
 “as are most convenient and agreeable. Such readers, as
 “may dissent from my opinion of the Indian American ori-
 “gin

“ axes; but without success. Every individual,
 “ who treated it with indignity, was punished for
 “ his temerity. They then placed it in their
 “ temple;

“ gin and descent, ought to inform us how the natives came
 “ here, and by what means they formed the long chain of
 “ rites, customs, &c. so similar to the usage of the Hebrew
 “ nation, and in general dissimilar to the modes of the pagan
 “ world—

“ I presume, enough hath been said to point out the simi-
 “ larity between the rites and customs of the native American
 “ Indians, and those of the Israelites; and that the Indian
 “ system is derived from the moral, ceremonial, and judicial,
 “ laws of the Hebrews, though now but a faint copy of the
 “ divine original. Their religious rites, martial customs,
 “ dress, music, dances, and domestic forms of life, seem
 “ clearly to evince also, that they came to America in early
 “ times before sects had sprung up among the Jews; which
 “ was soon after their prophets ceased, and before arts and
 “ sciences had arrived at any perfection: otherwise it is
 “ likely they would have retained some knowledge of them,
 “ at least where they first settled, it being a favourite climate;
 “ and consequently they were in a more compact body, than
 “ on this northern part of the American continent.”

The recent discoveries of Captain Cook respecting the
 streight which separates Asia and America are now laid down
 in every modern map. Dr. Robertson is decidedly of opinion,
 that all the Americans are of Asiatic extraction with the sole
 exception of the Esquimaux. He further observes, that, ac-
 cording to the traditions of the Mexicans, “ their ancestors
 “ came from a remote country, situated to the north-west of
 “ Mexico. The Mexicans point out their various stations as
 “ they advanced from this into the interior provinces; and it
 “ is precisely the same route which they must have held, if
 “ they

“ temple ; but all their idols bowed to it. At
 “ length they fastened it upon a cow, which they
 “ turned loose in the wilderness.

“ When the prophet Samuel arose, the children
 “ of Israel said to him, *We have been totally sub-*
 “ *dued by the Amalekites, and have no king.*
 “ *Raise to us a king, that we may be enabled to*
 “ *contend for the glory of God.* Samuel said,
 “ *In case you are led out to battle, are you deter-*
 “ *mined to fight ?* They answered, *What has be-*
 “ *fallen us that we should not fight against In-*
 “ *fidels ? That nation has banished us from our*
 “ *country and children.* At this time the angel
 “ Gabriel descended, and, delivering a wand,
 “ said, *It is the command of God, that the person,*
 “ *whose stature shall correspond with this wand,*
 “ *shall be king of Israel.*

“ *Melic Talut* was at that time a man of infe-
 “ rior condition, and performed the humble em-
 “ ployment of feeding the goats and cows of
 “ others. One day a cow under his charge was
 “ accidentally lost. Being disappointed in his

“ they had been emigrants from Asia.” Hist. of America,
 B. iv. Sect. 8. p. 41, 42, 43.

With regard to the curious work of Mr. Adair, as I have
 no means of ascertaining its authenticity, I wish to be under-
 stood as giving no opinion whatsoever upon it. “ *Neque con-*
 “ *firmare argumentis, neque refellere, in animo est : ex inge-*
 “ *nio suo quisque demat, vel addat, fidem.*” Yet I may ob-
 serve, that Dr. Robertson did not think it unworthy of notice.
 He has referred to it as an authority more than once.

“ searches,

“ searches, he was greatly distressed, and applied
 “ to Samuel, saying, *I have lost a cow, and do not*
 “ *possess the means of satisfying the owner. Pray*
 “ *for me, that I may be extricated from this diffi-*
 “ *culty.* Samuel, perceiving that he was a man of
 “ lofty stature, asked his name. He answered,
 “ *Talut.* Samuel then said, *Measure Talut with*
 “ *the wand which the angel Gabriel brought.* His
 “ stature was equal to it. Samuel then said, *God*
 “ *has raised Talut to be your king.* The children
 “ of Israel answered, *We are greater than our king.*
 “ *We are men of dignity, and he is of inferior con-*
 “ *dition. How shall he be our king?* Samuel in-
 “ formed them, that they should know that God
 “ had constituted *Talut* their king, by his restoring
 “ the ark of the covenant. He accordingly restored
 “ it, and they acknowledged him their sovereign.
 “ After *Talut* obtained the kingdom, he seized
 “ part of the territories of *Jalut*, or *Goliah*; who
 “ assembled a large army, but was killed by
 “ David. *Talut* afterwards died a martyr in a war
 “ against the Infidels; and God constituted David
 “ king of the Jews.

“ *Melic Talut* had two sons, one called *Berkia*,
 “ and the other *Irmia*, who served David, and
 “ were beloved by him. He sent them to fight
 “ against the infidels; and, by God’s assistance,
 “ they were victorious *.

* Though Saul had no two sons of these names, yet the
 names themselves are plainly Hebrew. *Berkia* is *Barachiah*,
 and *Irmia* is *Jeremiah*.

“ The son of *Berkia* was named *Afghan*, and
 “ the son of *Irmia* was named *Usbec*. Those
 “ youths distinguished themselves in the reign of
 “ David, and were employed by Solomon. *Afghan*
 “ was distinguished by his corporal strength,
 “ which struck terror into demons and genii.
 “ *Usbec* was eminent for his learning.

“ *Afghan* used frequently to make excursions to
 “ the mountains; where his progeny, after his
 “ death, established themselves, lived in a state of
 “ independence, built forts, and exterminated the
 “ infidels.

“ When the select of creatures, *Muhammed*,
 “ appeared upon earth, his fame reached *the*
 “ *Afghans*, who sought him in multitudes under
 “ their leaders *Khalid* and *Abdul Rashid*, sons of
 “ *Walid*. The prophet honoured them with the
 “ most gracious reception, saying, *Come, O Muluc*,
 “ or *kings*; whence they assumed the title of *Mulic*,
 “ which they enjoy to this day. The prophet gave
 “ them his ensign, and said that the faith would
 “ be strengthened by them.

“ Many sons were born of *Khalid*, the son of
 “ *Walid*, who signalized themselves in the pre-
 “ sence of the prophet, by fighting against the in-
 “ fidels. *Muhammed* honoured and prayed for
 “ them.

“ In the reign of the sultan *Mahmud* of
 “ *Ghaznah*, eight men arrived of the posterity of
 “ *Khalid* the son of *Walid*, whose names were
 “ *Kalun*,

“ *Kalun, Alun, Daud, Yalua, Ahmed, Azwin, and*
 “ *Ghazi.* The sultan was much pleased with
 “ them, and appointed each a commander in his
 “ army. He also conferred on them the offices of
 “ *Vazir, and Vakili Mutlak, or regent of the em-*
 “ *pire.*

“ Wherever they were stationed, they obtained
 “ possession of the country, built mosques, and
 “ overthrew the temples of idols. They increased
 “ so much, that the army of *Mahmud* was chiefly
 “ composed of *Afghans*—

“ The *Afghans* now began to establish them-
 “ selves in the mountains; and some settled in
 “ cities with the permission of sultan *Mahmud.*
 “ They framed regulations, dividing themselves
 “ into four classes, agreeably to the following de-
 “ scription. The first is the pure class, consisting
 “ of those whose fathers and mothers were
 “ *Afghans.* The second class consists of those
 “ whose fathers were *Afghans,* and mothers of
 “ another nation. The third class contains those
 “ whose mothers were *Afghans,* and fathers of
 “ another nation. The fourth class is composed
 “ of the children of women whose mothers were
 “ *Afghans,* and fathers and husbands of a different
 “ nation. Persons, who do not belong to one of
 “ these classes, are not called *Afghans.*

“ After the death of sultan *Mahmud,* they made
 “ another settlement in the mountains. *Shiha-*
 “ *buddin Gauri,* a subsequent sultan of *Gaznah,*

“ was twice repulsed from Hindustan. His *Vazir*
 “ assembled the people, and asked if any of the
 “ posterity of *Khalid* were living. They answered,
 “ *Many now live in a state of independence in the*
 “ *mountains, where they have a considerable army.*
 “ The *Vazir* requested them to go to the moun-
 “ tains, and by intreaties prevail on the *Afghans*
 “ to come; for they were descendants of compa-
 “ nions of the prophet.

“ The inhabitants of *Ghaznah* undertook this
 “ embassy; and, by intreaties and presents, con-
 “ ciliated the minds of the *Afghans*, who pro-
 “ mised to engage in the service of the sultan,
 “ provided he would come himself and enter into
 “ an agreement with them. The sultan visited
 “ them in their mountains, honoured them, and
 “ gave them dresses and other presents. They
 “ supplied him with 12,000 horse, and a consider-
 “ able army of infantry. Being dispatched by the
 “ sultan before his own army, they took *Dehli*;
 “ killed *Roy Patoura* the king, his ministers, and
 “ nobles; laid waste the city; and made the in-
 “ fidels prisoners. They afterwards exhibited nearly
 “ the same scene in *Canauj*.

“ The sultan, pleased by the reduction of those
 “ cities, conferred honours upon the *Afghans*.
 “ It is said, that he then gave them the titles of
 “ *Patan* and *Khan*. The word *Patan* is derived
 “ from the Hindi verb *Paitna*, to rush, in allusion
 “ to their alacrity in attacking the enemy. The
 “ *Patans*

“ *Patans* have greatly distinguished themselves in
 “ the history of Hindustan, and are divided into
 “ a variety of sects.

“ The race of *Afghans* possessed themselves of
 “ the mountain of Solomon, which is near *Kan-*
 “ *dahar*, and the circumjacent country, where
 “ they have built forts. This tribe has furnished
 “ many kings. The following monarchs of this
 “ race have set upon the throne of *Dehli*: sultan
 “ *Behlole*, *Afghan Lodi*, sultan *Secander*, sultan
 “ *Ibrahim*, *Shir Shah*, *Islam Shah*, *Adil Shah*
 “ *Sur*. They also number the following kings of
 “ *Gaur*: *Solaiman Shah Gurzani*, *Bayazid Shah*,
 “ and *Kuth Shah*; besides whom their nation has
 “ produced many conquerors of provinces. The
 “ *Afghans* are called *Solaimani*; either because
 “ they were formerly the subjects of Solomon king
 “ of the Jews, or because they inhabit the moun-
 “ tain of Solomon *.”

It must be confessed, that this *Afghan* tradition bears a strong resemblance to many of those Mohammedan legends, which are founded upon Scripture; whence it is certainly not impossible, that a tribe of Mussulmans might be in possession of it without being descended from *the house of Israel*: yet I know not whether another instance can be produced of a nation, which professes *the faith of Mohammed*, believing itself to be of *Jewish origin*.

* Asiatic Researches, Vol. ii. Numb. 4.

It is easy to account for a tradition, which corresponds with Scripture, being in the hands of Mohammedans : but it is not quite so easy to account for the circumstance of those Mohammedans claiming a Hebrew descent, unless we allow the validity of that claim *. There are some points respecting them, in which Mr. Vansittart and Sir William Jones do not perfectly agree. The former observes, that “ they are great boasters of the antiquity of their origin, and reputation of their tribe ; but that other Mussulmans entirely reject their claim, and consider them of modern and even base extraction.” The latter, on the contrary, who is not wont to throw out assertions at random, adds the following note to the tradition ; whence it appears, that *he* was not disinclined to admit their claim. “ This account of the *Afghans*

* I have been informed by several gentlemen who have resided in India, that *the Afghans* bear a strong resemblance to *the Jews*. It need scarcely be observed, that the existence of *national likeness* is no less notorious than that of *family likeness*. Some of *the Afghans* are said still to exist in the mountains of *Caboul*, who have never embraced the religion of the *Koran* ; but, what their particular tenets may be, I know not. A late Mohammedan traveller calls them *Sea-poosh* from their always wearing black ; but, as to their faith, he merely styles them *infidels*, without describing their tenets or form of worship. From his bestowing this appellation upon them, it is however manifest that they are not *Mussulmans*. For this information I am indebted to my friend and relation Jonathan Scott, Esq. late oriental professor at the military college at Hertford.

“ may

“ may lead to a very interesting discovery. We
 “ learn from Esdras, that *the ten tribes*, after a
 “ wandering journey, came to a country called
 “ *Arsareth*; where, we may suppose, they settled *.
 “ Now the *Afghans* are said, by the best Persian
 “ historians, to be descended from *the Jews*; they
 “ have traditions among themselves of such a
 “ descent; and it is even asserted, that their fa-
 “ milies are distinguished by the names of Jewish
 “ tribes, although, since their conversion to *the*
 “ *Islam*, they studiously conceal their origin. The
 “ *Pushto* language of which I have seen a dic-
 “ tionary, has a manifest resemblance to the *Chal-*
 “ *daic*; and a considerable district under their do-
 “ minion is called *Hazareh* or *Hazaret*, which
 “ might easily have been changed into the word
 “ used by Esdras. I strongly recommend an in-
 “ quiry into the literature and history of the
 “ *Afghans*.”

From this interesting note of that great linguist
 we learn four very curious particulars, relative to
 the *Afghans*: 1. that they have a tradition among
 themselves, that they are of *Jewish origin*, although
 not very forward to acknowledge their descent;
 2. that this is not a mere vague tradition, known
 only to themselves and ridiculed by their neigh-
 bours, but that the best Persian historians, with

* 2 Esdras xiii. 40—47.

whose empire they have always been connected*, assert the very same; 3. that a considerable district under their dominion is to this day called *Hazaret*, a word nearly resembling *Arsareth*, which (according to the apocryphal Esdras, whoever he might be, and at whatever period he might live †) was the name of the country into which *the ten tribes* retired; 4. and that their language has a manifest resemblance to the *Chaldaic*.

Though I would not implicitly depend upon popular tradition, yet neither would I entirely reject it. In the present case however it is so remarkably supported, that we can scarcely refrain from giving it *some* degree of credit. The best Persian historians sanction the popular belief of the *Afghans*: and, what has always been allowed to be one of the strongest proofs of national descent and relationship, their language manifestly resembles the *Chaldaic*. In mentioning *Arsareth* as the country to which *the ten tribes* retired, the apocryphal Esdras probably alluded to a tradition respecting the fate of their brethren at that time familiar to *the Jews*: and we find, that a large part

† —“ the *Afghans*; a tribe, at different times subject to “ and always connected with the kingdoms of Persia and Hindustan.” Mr. Vansittart’s letter to Sir William Jones.

† The reader will find the different opinions respecting the author of *the second book of Esdras* detailed in Dr. Gray’s Key to the Old Testament.

of the country of *the Afghans*, who believe themselves to be of Hebrew origin, and whose belief is at once corroborated by the best historians of Persia and by the circumstance of their language being a branch of the *Chaldaic*, is even to this day called *Hazaret*. The reader has now the evidence before him, and must judge for himself, whether the claim of the *Afghans* is to be allowed or rejected. But, whatever be *its* fate, the prophecies respecting *the distinct restoration of Israel* remain unaffected, and will surely be accomplished.

Before I entirely quit this part of my subject, I shall notice a coincidence, which is at least curious, if it deserve no better epithet. St. John tells us, that *the sixth vial* of God's wrath will be poured upon *the river Euphrates*, the waters of which will in consequence of it be dried up, in order that a way may be prepared for *the kings who are from the rising of the sun*. Mr. Mede supposes, and (arguing from the analogy of language used in the Apocalypse) I think, incontrovertibly, that *the exhaustion of the Euphrates* means *the subversion of the Ottoman empire*: and he farther conjectures, that *the kings*, for whom this event is to prepare a way, are *the Jews*. Had he said *the Israelites* *, he would perhaps have expressed himself with greater accuracy: for, if the passage do at all allude to *the restoration of the house of*

* Mr. Mede does at first indeed say *Israelites*, but he ever after speaks only of *Jews*. See Comments Apoc. in loc.

Jacob, it relates more probably to *that of the ten tribes*, than to *that of Judah*. But why should either *the Israelites* or *the Jews* be styled *kings*? Such a title accords very ill with the present condition of *the Jews*, and still worse with that of *the Israelites*, if they be so entirely lost and swallowed up, as some have imagined. Mr. Mede does not attempt to solve this difficulty *. If however it should eventually prove that the *Afghans* are really the remains of *the ten tribes*, and if St. John speak of the restoration of those *ten tribes* under the name of *kings from the east*, we shall immediately perceive the singularly exact propriety with which he styles them *kings*. The whole race of the *Afghans*, as we have seen from the preceding account of them, denominate themselves even to the present day, in their Chaldaic dialect, *Melic*, or with the plural termination *Melchim*, in English, *kings*. They consider themselves as a royal nation; and, according to their own tradition, claim their title of *Melic* from a grant of Mohammed whose religion they profess. If then they be of Hebrew extraction, *the drying up of the mystic Euphrates*, or *the subversion of the Ottoman empire*, would undoubtedly prepare a way for

* Mr. Brightman, who like Mr. Mede, supposes that *the Jews* are intended by *the kings from the East*, thinks that they are styled *kings*, partly mystically as all Christians are so styled, and partly because the whole East (he conceives) will be subject to them. Apoc. Apoc. in loc.

them both naturally and morally. A power would be removed, whose dominions now stretch between Persia and Palestine; and one great branch of that false religion, by which the *Afghans* are at present deluded, would be broken off. According to Mr. Vansittart, the sects of the *Afghans* are very numerous; and they appear to be a nation formidable at once for its population, and for its bravery. “ Their character may be collected from history. “ They have distinguished themselves by their “ courage, both singly and unitedly, as principals “ and auxiliaries. They have conquered for their “ own princes and for foreigners, and have always “ been considered the main strength of the army “ in which they have served.”

(2.) Besides these Mohammedan Israelites, if indeed the *Afghans* be Israelites, it appears, that there are in Hindostan many others of the same ancient stock of Jacob. “ There is reason to believe,” says Mr. Buchanan, “ that scriptural “ records, older than the apostolical, exist on the “ coast of Malabar. At Cochin there is a colony “ of *Jews*, who retain the tradition that they arrived in India soon after the Babylonian captivity. There are in that province two classes of “ *Jews*, the *white* and the *black Jews*. The *black* “ *Jews* are those, who are supposed to have arrived “ at that early period. The *white Jews* emigrated “ from Europe in later ages. What seems to countenance the tradition of the *black Jews* is, that “ they

“ they have copies of those books of the Old Testa-
 “ ment which were written previously to the cap-
 “ tivity, but none of those whose dates are subse-
 “ quent to that event—The latest information re-
 “ specting them is contained in a letter lately re-
 “ ceived from a learned missionary in the south of
 “ the peninsula, who had resided for some time in
 “ the vicinity of Cochin. He states, that he had
 “ constantly been informed that *the Jews* at Cochin
 “ had those books only of the Old Testament
 “ which were written before the Babylonian cap-
 “ tivity; and that thence it is generally believed
 “ by the Christians of the Decan, that they had
 “ come to India soon after that event. He adds,
 “ that the M.S. was on a material resembling
 “ paper, in the form of a roll; and that the cha-
 “ racter had a strong resemblance to Hebrew, if
 “ not Hebrew *.”

(3.) But, although there may be some *fragments*
 of *the ten tribes* in Hindostan, it seems most natu-
 ral to suppose, as Basnage remarks, that *the great-
 est part* of them subsists in “ the places where Sal-
 “ manasar carried them, and that *there* we ought
 “ to look for them †.” Search accordingly *has*

* Memoirs of an eccles. establishment for British India. p.
 117, 118. See also Mr. Bryant's treatise on the authenticity
 of the Scriptures. p. 273.

† Hist. of the Jews, B. vii. C. 33. p. 476. cited by Mr.
 Bicheno.

been

been made for them in those countries, and apparently not wholly without success.

In a collection of tracts printed together in the middle of *the seventeenth century* under the title of *Israel Redux*, there are many reasons alleged for believing, that *the ten tribes*, or at least the bulk of them, still remain in the region whither they were originally carried, and that they are still preserved in the north of Persia and among the hordes of Tartary. A curious attempt is likewise made to trace their actual existence there from the era of their captivity to times considerably posterior to the Christian era.

Bernier finds vestiges of them in the kingdom of *Cashmire*, which is in fact the very country where we might expect to find them. This author resided twelve years at the court of the great Mogul; and accompanied him, in *the year* 1664, in his journey to that kingdom. *Cashmire* is a country very rarely visited by Europeans, as it is situated at the extremity of Hindostan, borders upon Tartary and Persia, and is very difficult of access, being shut up and almost insulated by the mountains of Caucasus. In answer to some inquiries made by Thevenot, whether there were *Jews* in the kingdom of *Cashmire*, and whether they were possessed of the writings of the Old Testament, Bernier informs him, that, if there have been in that country those who professed *Judaism* (as there is some reason to believe), there are none now remaining, but that

all the inhabitants are either Pagans or Mohammedans. “ Nevertheless,” says he, “ one cannot fail
 “ of finding there many marks of *Judaism*. The
 “ *first* is, that, on entering this kingdom, after
 “ having passed the mountains of *Perepenjale*, all
 “ the inhabitants, that I saw in the first villages,
 “ appeared to me to be *Jews* in their air and de-
 “ portment, and moreover in that indelible pe-
 “ culiarity which enables us to distinguish one na-
 “ tion from another. I am not the only person
 “ who has been of that opinion, our father the
 “ Jesuit, and many of us Europeans, have enter-
 “ tained it before me. The *second* is, that I have
 “ remarked, that among the lower classes of people
 “ in this town, although Mohammedans, the
 “ name of *Mousa*, which signifies *Moses*, is very
 “ much in use. The *third* is, they commonly say,
 “ that Solomon came into their country, and that
 “ it was he who cut through the mountain of
 “ Baramoulè to give a free passage to the waters.
 “ The *fourth*, that Moses died at *Cashmire*, and
 “ that his tomb is one league distant from this
 “ town. The *fifth*, that they pretend, that that
 “ little and very ancient edifice, which appears
 “ from this place, upon a high mountain, was
 “ built by Solomon, and that it is for that reason,
 “ that to this very day they call it *the throne of*
 “ *Solomon*. Therefore I would not deny, that
 “ some *Jews* have penetrated hither. These people,
 “ in the lapse of time, may have lost the purity of
 “ their

“ their law, have become idolators, and at length
 “ Mohammedans*.”

Whatever may be thought of the cogency of
some of M. Bernier's arguments, his *last* supposi-
 tion, when we consider the extreme proneness of
 the ancient Israelites to forsake the God of their
 fathers, is far from improbable: hence, when every
 circumstance of their history, and along with it
 their predicted return from *the north* and *the east*,
 no less than from *the west*†, is taken into the ac-
 count, I cannot refrain from thinking, that the
 conjecture of the author of *Illustrations of Pro-*
phesy, is by no means ill founded. “ That *the*
ten tribes,” says he, “ were transported into some
 “ of the provinces of the Persian empire, is uni-
 “ versally admitted; and that they continued there
 “ for a considerable time, and were very numer-
 “ ous, cannot be doubted. Now, as we know
 “ them to have been exposed in that empire, at
 “ different periods, to oppression and the severest
 “ calamities, it certainly does seem reasonable to
 “ conclude, independently of any positive testi-
 “ monies which may be alleged on the subject,
 “ that considerable numbers of them, in order to
 “ escape from the fury of persecution, would enter
 “ and inhabit one or both of the two adjoining

* Description of Hindostan, Vol. II. p. 591—595, cited by
 Mr. Bicheno.

† Isaiah xliii. 5, 6; Zechariah viii. 7.

“ countries

“ countries of Tartary and India, where their set-
 “ tlement would be favoured by the facility with
 “ which revolutions were effected, and by the
 “ comparatively small power which the princes of
 “ those countries, from the smallness of their ter-
 “ ritories, frequently possessed. That they would
 “ gradually be induced to corrupt the purity of
 “ the Jewish worship, to embrace heathenism, and
 “ afterwards to acknowledge a belief in the divine
 “ mission of Mohammed, seems also extremely
 “ probable; powerfully led to it, as they would
 “ be, by motives of policy and the contagion of
 “ example, by ignorance of letters and their total
 “ separation from their brethren in Turkey and in
 “ Europe*.”

15. I

* Cited by Mr. Bicheno. There are some interesting re-
 marks on *the restoration of the Israelites* in Dr. Hartley's work
on man. Vol. II. p. 373, prop. 83, for which I am likewise
 indebted to Mr. Bicheno.

“ *It is probable, that the Jews will be restored to Palestine.*—
 “ This appears from the prophecies, which relate to *the resto-*
 “ *ration of the Jews and Israelites to their own land.* For,
 “ 1st. These have never yet been fulfilled in any sense
 “ agreeable to the greatness and gloriousness of them. The
 “ peace, power, and abundance of blessings temporal and spi-
 “ ritual, promised to *the Jews* upon their return from capti-
 “ vity, were not bestowed upon them in the interval between
 “ the reign of Cyrus and the destruction of Jerusalem by Titus:
 “ and, ever since this destruction, they have remained in a
 “ desolate state.

“ 2dly,

-15. I have stated, that *the restoration of Judah* will commence at *the close of the 1260 years*, and have intimated it to be probable that it will not be completely

“ 2dly. The promises of restoration relate to *the ten tribes*,
 “ as well as *the two of Judah and Benjamin*. But *the ten tribes*,
 “ or *Israelites*, which were captivated by Salmanasar, have
 “ never been restored at all. There remains therefore a re-
 “ storation yet future for them. Our ignorance of the place
 “ where they now lie hid, or fears that they are so mixed with
 “ other nations, as not to be distinguished and separated,
 “ ought not to be admitted as objections here. Like objec-
 “ tions might be made to the resurrection of the body; and
 “ the objections both to the one and the other are probably
 “ intended to be obviated by Ezekiel’s prophecy concerning
 “ the dry bones. It was one of the greatest sins of *the Jews*
 “ to call God’s promises in question, on account of apparent
 “ difficulties and impossibilities; and the Sadducees in parti-
 “ cular erred concerning the resurrection, because *they knew*
 “ *not the Scriptures nor the power of God*. However it is our
 “ duty to inquire, whether *the ten tribes* may not remain in
 “ the countries where they were first settled by Salmanasar,
 “ or in some others.

“ 3dly. A double return seems to be predicted in several
 “ prophecies.

“ 4thly. The prophets, who lived since the return from Ba-
 “ bylon, have predicted a return in similar terms with those
 “ who went before. It follows therefore, that the predictions
 “ of both must relate to some restoration yet future.

“ 5thly. *The restoration of the Jews to their own country*
 “ seems to be predicted in the New Testament.

“ To these arguments drawn from prophecy we may add
 “ some concurring evidences, which the present circumstances
 “ of *the Jews* suggest.

“ 1st

completely effected till a period of 30 *additional years* shall likewise have expired. This conjecture is founded upon a remarkable chronological passage in the book of Daniel. The prophet teaches us,

“ 1st then, *The Jews* are yet a distinct people from all the nations amongst which they reside. They seem therefore reserved by Providence for some such signal favour, after they have suffered the due chastisement.

“ 2dly. They are to be found in all the countries of the known world. And this agrees with many remarkable passages of the Scriptures, which treat both of their dispersion and of their return.

“ 3dly. They have no inheritance of land in any country. Their possessions are chiefly money and jewels. They may therefore transfer themselves with the greater facility to Palestine.

“ 4thly. They are treated with contempt and harshness, and sometimes with great cruelty, by the nations amongst whom they sojourn. They must therefore be more ready to return to their own land.

“ 5thly. They carry on a correspondence with each other throughout the whole world; and consequently must both know when circumstances begin to favour their return, and be able to concert measures with one another concerning it.

“ 6thly. A great part of them speak and write the Rabbinical Hebrew, as well as the language of the country where they reside. They are therefore, as far as relates to themselves, actually possessed of an universal language and character; which is a circumstance that may facilitate their return, beyond what can be well imagined.

“ 7thly. *The Jews* themselves still retain a hope and expectation, that God will once more restore them to their own land.”

that

that 75 years will intervene between *the expiration of the 1260 years* and *the commencement of the millennium*: and *these 75 years* he divides, without specifying any reason for such a division, into 30 years and 45 years. What particular event will happen at the era of the division, we undoubtedly cannot *determine* with any degree of *certainty*; because Daniel has left it wholly *undetermined*: but we *must* conclude, that the point of the division will be marked by *some* signal event; otherwise how can we rationally account for such a division having been made? Now, when we find, by comparing prophecy with prophecy, that the restoration of *Judah* will *precede* the restoration of *Israel*, and that the restoration of *Israel* will not even so much as *commence* till the restoration of at least *the main body of Judah** is completed, and till the power of *Antichrist* is broken: it is at least highly *probable*, that *the 30 years* will be occupied in the conversion and restoration of *Judah*, in *the great earthquake* or political convulsion that divides

* It appears from the mention of *some* countries, into which (according to Isaiah) the fugitives from *the Antichristian army* will wander, that several scattered *Jews* will be left behind in Europe both by *the maritime power* and by *Antichrist*. These will be converted and hasten to join their brethren, both in consequence of the report of the fugitives, and of their beholding from afar the glory of the Lord manifested over Jerusalem in the awful sign of the *Shechinah*. See Isaiah lxvi. 18, 19.

the Latin empire into three parts, in the wars of *Antichrist* with *the kings of the north and the south*, in his grand expedition against Palestine and Egypt, and in the contemporary naval expedition of *the maritime power* undertaken for the purpose of bringing back *the converted Jews*; that *the 30 years* will close with the complete overthrow of *Antichrist* in the valley of Megiddo, an event than which we cannot conceive one better calculated to mark a signal chronological epoch; and that *the 45 years* will be employed in the wanderings of those who, escaping from the rout of the *Antichristian army*, will carry every where the tidings of God's supernatural interference, and in the subsequent conversion and restoration of *the whole house of Israel*. I wish this to be understood *only* as conjecture; for it would be folly to speak positively before the event.

16. When *the 45 years* shall have expired, when *the whole family of Jacob* shall have been converted and restored, and when *the stick of Judah* shall have united itself for ever with *the stick of Joseph*; then will commence the season of millennial blessedness*. We have reason to suppose, that *the ancient*

* What Mr. Mede has said upon the subject of these numbers is to me altogether unsatisfactory. He computes them from *the profanation of the temple by Antiochus Epiphanes*, thus making the first number terminate about A. D. 1120, and the second about A. D. 1166; and he refers them altogether to the

ancient people of God, now converted to the faith of Christ, will be greatly instrumental in spreading the glad tidings of the Gospel among the heathen nations,

the suspicions, which then began to be entertained by many, that *the Pope* was *Antichrist*. (See Mede's Works, B. iii. p. 717—724.) But what great blessedness was there in living about the year 1166? Mr. Mede answers, that then the Waldenses began to be persecuted, and the promise to be fulfilled that "blessed are the dead which die in the Lord." Such an answer, I must confess, appears to me little better than a quibble. In fact, it can only be by a very strained construction that we can make these numbers relate to the times when *the wise* first began to understand. According to the general context of the whole passage, they obviously extend beyond *the 1260 years*, and reach to *the very end of the days*, to the commencement of some period of great blessedness. Bp. Newton, much more judiciously than Mr. Mede whom he scruples not to pronounce mistaken, connects these numbers with *the 1260 years*, making their overplus reach beyond them. At the close of *the 1290 years*, if I mistake not, he places *the complete restoration of the Jews*, and *the destruction of Antichrist*; at the close of *the 1335 years*, the *full conversion of the Gentiles*, and the *beginning of the Millennium*. See Dissert. xvii. toward the end. Mr. Wintle, like myself, inclines to prefer Bp. Newton's opinion to that of Mr. Mede. See Note on Dan. xii. 11. See also Mr. Lowth in loc. Mr. Fleming's opinion, though it differs from that of Mr. Mede in computing the number 1290 from the final desolation of Jerusalem in *the year 135*, and the number 1335 from the end of the number 1290, appears to me to be equally objectionable; or, I should rather say, much more objectionable, because it is founded upon an absolute error. By *the accomplishing of the scattering of the holy people* (Dan. xii. 7.) he understands *the commencement of their*

nations, already prepared to receive it by so many supernatural interpositions of Providence, and by beholding with their own eyes the glory of the Lord permanently manifested over Jerusalem. According to the united testimony of many of the prophets, *Israel*, after his restoration, will be sown among the Gentiles; and will thus be made, in a wonderful manner, from first to last, the seed of the Church. This preaching of the Gospel by *the converted Israelites*, unlike the preaching of it by that first handful only of seed, the Hebrew Apostles of our Lord, will, I apprehend, be totally unattended by persecution or opposition: for all trials of that nature would be incompatible with the predicted peace and blessedness of the millenian church. God will incline the hearts of the Gentiles to receive the word gladly. Great shall be the day of *Jezrael*. For, if the fall of *the Jews* be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more

their complete scattering by Adrian in the year 135; whereas the expression means the very reverse, namely the termination of their scattering or the beginning of their restoration. In this sense accordingly it is understood both by Mede, Newton, Lowth, and Wintle. Our common English translation indeed employs two different words, *accomplish* and *finish*; but the self-same word in the original is used in both places, and in both alike ought to have been rendered by *finish*:—"when he shall have *finished* to scatter the power of the holy people, all these wonders shall be *finished*." Fleming's Apoc. Key, p. 74.

their

their fulness? Nay, instead of opposing or slighting the truth, so eager shall the heathens be to receive it, that out of all the languages of the nations ten men shall lay hold of the skirt of only one *Jew*, declaring, with a holy vehemence, their full determination to go with him, inasmuch as they have heard that God is with him of a truth. In short, the whole world shall press eagerly to Jerusalem to behold the glory of the Lord, and to receive instruction from the lips of his servants. All nations shall flow like a mighty torrent to his holy mountain, assured that he will teach them of his ways, and cause them to walk in his paths; that the law shall go forth out of Zion, and the word of the Lord from Jerusalem. Wars and tumults shall be no more; and the whole earth will form, as it were, only one great family of faithful worshippers.

17. It is not impossible, that some may feel a curiosity to know *what nation* is intended by *the great maritime power* destined to take so conspicuous a part in *the restoration of Judah*. On this point their curiosity cannot be gratified; at least, not with any degree of precision. Bp. Horsley has studiously, as it were, *enlarged* the circle, within which *the power in question* is to be sought for. “Its situation,” says he, “is not otherwise described in the prophecy which peculiarly sets forth its office and actions*, than by this cir-

* Isaiah xviii.

“ circumstance; that it is *beyond the rivers of*
 “ *Cush*. That is, far to the west of Judæa, if
 “ *these rivers of Cush* are to be understood, as
 “ they have been generally understood, of *the*
 “ *Nile and other Ethiopian rivers*; far to the east,
 “ if of *the Tigris and Euphrates*. *The one, or*
 “ *the other*, they must denote; but *which*, is un-
 “ certain:—insomuch that we know not, in what
 “ quarter of the world to look for the country
 “ intended, whether in the East Indies, or in the
 “ western parts of Africa or Europe, or in Ame-
 “ rica*.” What his Lordship says on the subject
 is perfectly just: and, were there no other pro-
 phecies that treated of *the restoration of Judah*
 except that which particularly describes *the mari-*
time power, we undoubtedly could not even *approx-*
imate to any certainty respecting its precise situa-
 tion. But there are other parallel predictions,
 which, although they do not authorize us to say
 that *this* state or *that* state is *the maritime power*
 intended by Isaiah, seem nevertheless to give us
 some warrant very considerably to *contract* at
 least the circle within which it is to be sought.
The isles of the Gentiles, and *the ships of Tarshish*,
 are represented as bringing *the sons of Judah* from
 afar unto the name of the Lord their God†: and
the returning Jews themselves are exhorted, while

* Bishop Horsley's Letter on Isaiah xviii. p. 90, 91. See also p. 37—41.

† Isaiah lx. 8—11.

they cry aloud from *the sea* or (as the original word may with equal propriety be translated) *the west*, to glorify God in *the isles of the sea*, that is, *the isles of the west* *. Now it is well known, that *the Jews* were accustomed to call *the whole maritime region of Europe* by the general name of *the isles of the Gentiles* or *the isles of the sea*; because the Phenicians were unable to reach any part of that region, except by the means of shipping †. And it is further known, that perhaps *the greatest part of the Jews*, properly so called, is scattered through the different nations of Europe. *These isles of the Gentiles* then are destined to the office of bringing back *the Jews*: but *some one nation* among them, described as *the Tyre* of the day, and whose ships are mystically styled *the ships of Tarshish*, is plainly to take the lead in bringing back at least the *converted Jews*. Thus is the circle at once narrowed, from *the east and the west in general*, to a particular part only of *the west*; namely, *the maritime region of Europe*, and some mighty naval power which will then occupy the same place in the modern world that Tyre did in the ancient world. But *the isles of the Gentiles*, and *the ships of Tarshish*, are clearly described by Isaiah as restoring *the Jews* in a *converted state*,

* Isaiah xxiv. 14, 15.

† See Mede's Works, B. i. p. 272, 273.

and as undertaking that office from *religious motives*: and he represents, with equal plainness, both *the great maritime power*, and *the Jews* under its protection, as being faithful and acceptable worshippers of the Lord in purity and truth. Yet we know, that at this very period, *the mighty confederacy of Antichrist*, which (we have reason to believe both from prophecy and from the passing events of the day) will at least comprehend the whole of *the papal Roman empire*, will commence its expedition against Palestine, in direct opposition, though perhaps not *avowed* opposition, to the purposes of the Most High. Here then, at the epoch of *the restoration of Judah*, we have *the isles of the Gentiles* divided into *two parts*: the one papal, and subject to the tyrannical domination of *Antichrist*; the other protestant, and under the influence of *the maritime power* described as *the ships of Tarshish*. Those isles of *the Gentiles* therefore, and *the ships of Tarshish*, which restore *the Jews* in a converted state, and in order to glorify the name of the Lord their God, certainly cannot be *that part of Europe which is subjugated by Antichrist*: because *their views and principles are directly opposite to the views and principles of Antichrist*. Hence it will follow, that *the maritime power* must not only be sought for generally in *the isles of the Gentiles* or in *Europe*, but particularly in *the believing isles of*
the

the Gentiles or in *protestant Europe*. Further than this we have no authority to advance, and therefore I shall not advance further: but I shall content myself with resting in the conclusion, that *the maritime power* will be *that state of protestant Europe which shall possess a decided naval superiority at the time when the 1260 years shall expire*. This mighty maritime power, and other smaller maritime protestant powers its allies, described by the prophet under the general name of *the isles of the Gentiles*, will undoubtedly be the agents in converting and restoring *those Jews* who are not under the influence of *Antichrist*.

(1.) Such is all the *positive* knowledge, that we can now attain to, respecting *the great naval power*, which will act so conspicuous a part at *the time of the end*. Every person, who attends to the subject, will doubtless have his own private *conjectures*; but he is not, I think, warranted in making his conjectures public; because he cannot have those clear grounds to go upon, which almost indisputably attach to *France* the character of Daniel's *infidel kingdom*, and more recently the additional character of *the Carlovingian head of the Roman beast*, that is to contrive and direct *the Antichristian expedition* against Palestine at *the time of the end*. We are at present manifestly living in *the last days* of blasphemous atheism and infidelity; and there is every reason to think, that we cannot be very far distant from *the close of the 1260 years*,

from whatever precise era they ought to be computed. Now we learn from concurring prophecies, that, at *the close of those years* or at *the time of the end*, *four mighty powers* will be the principal actors in the great drama of nations: *the Roman beast under his last or Carlovingian head*, a head which we can now scarcely avoid considering as identified with *the infidel kingdom*, although the governor of that kingdom has not yet formally assumed the title of *Roman emperor*; some *great protestant maritime and commercial state*; a *king of the north*; and a *king of the south*. If then, what can scarcely be doubted, we be now rapidly approaching to *that time of the end*, when all these *four powers* will be in action; we may naturally expect to behold *some* at least of the powers already in existence. Accordingly, upon turning from prophecy to the present state of things in Europe, we see *a kingdom*, which exactly and in all points answers to the character of Daniel's *infidel kingdom*, transferring from Germany to itself the ancient imperial honours of *the Carlovingian head*, and rapidly establishing a sort of *federal empire*, which no less exactly answers to the character of *the apocalyptic confederacy of the Roman beast under his last head*, *the false prophet*, and *the kings of the Latin earth**. We moreover see

a mighty

* See Rev. 16. 13—16. and xix. 17—21. *The confederacy* will not begin to be gathered to the battle of the great day of God Almighty, till after the overthrow of *the Ottoman empire*; but

a mighty protestant maritime power, arriving with rapid strides at the most complete naval superiority that ever was possessed by any modern nation; and, having singularly availed itself of the suggestion of one whose whole life has been spent upon land*, no longer as formerly either fighting its enemies on equal terms or gaining over them indecisive victories, but annihilating whole fleets at a blow, esteeming what would once have been deemed a victory as worthy only of censure†, and triumphing over all its opponents in all quarters of the globe. We further see *a vast northern*

but it will plainly be either *formed* or *forming*, *about* or *before* that event takes place. The three demons are not represented as *gathering* or *forming* the confederacy itself; but only as gathering it, *when formed*, to the battle of the Lord.

* John Clark, Esq. This gentleman, who so far from being bred to the sea, had not even performed a single voyage, first suggested the present system of naval tactics, the prominent feature of which is to break the enemy's line of battle. A long series of indecisive actions excited the attention of the inquisitive mind of Mr. Clark. He became the inventor of an entirely new system, which was first acted upon by Lord Rodney. Since that time no engagement has proved indecisive: but each succeeding victory has surpassed its predecessor in completeness and in importance. Does not such a man deserve public honours from his country?

† On the 22d of July 1805, Sir Robert Calder, with 15 sail of the line and two frigates, fought the combined squadrons of France and Spain, consisting of 20 sail of the line, three ships of 50 guns, and five frigates. Without losing a single ship of his own fleet, he took from the enemy two sail of the line. He returned home; was tried by a court martial; and was severely reprimanded for having done nothing more.

sovereignty, the chief of which may well be called by way of eminence *the king of the north** : extending itself on every side, and rising in the inconceivably short space of little more than a century from barbarous insignificance to immense power and influence. As yet we behold indeed no state, which, consistently with the general tenor of prophecy, we can even guess to be *the kingdom of the south* †, of this however we may rest assured, that,

* It is not altogether unworthy of notice, that Buonaparte has lately affected to call the Russian sovereign *the mighty emperor of the North*.

† Since from the route of *Antichrist* to Palestine, there is every reason to believe that *Turkey* will be the theatre his wars with *the kings of the south and the north*, and since *Russia* seems plainly to be intended by *the king of the north*, I think it most probable, that *the king of the south* will be some power that will be seated in Constantinople and in the contiguous portion of the dismembered dominions of the then subverted Ottoman empire. Any power occupying this territory would properly, with reference to *Russia*, be called a *king of the south*. Should the territory in question, with the title (for instance) of *the king of Greece* or *the emperor of Constantinople*, fall to the lot of a younger branch of the Russian family whenever *the Ottoman empire* is overthrown, such a circumstance would sufficiently explain the apparent alliance between Daniel's *kings of the south and the north* in their war with *Antichrist*.

As I wish this to be considered in the light of a mere conjecture, I scruple not to subjoin what may seem to contradict it. The following is the answer, which I received from a gentleman whose authority is unquestionable though I am not allowed to mention his name, to the question in what manner *Turkey* will most probably be partitioned

“ This

that, at the close of *the* 1260 years, some kingdom of the south will unite its arms with *the* kingdom of *the*

“ This question is most difficult to answer. The contempt-
 “ ible opinion I have been led to entertain of the Russians
 “ will not allow me to believe, that in any case they will ever
 “ become masters of Asia Minor and Palestine. Their wars
 “ against the Persians have been attended with no glory. The
 “ gazettes have been full of their victories; and Catharine
 “ owed much of her celebrity to the gazettes: but those, who
 “ have been nearer to the scene of action, have been able to
 “ learn, that they have seldom penetrated far into the coun-
 “ try, and that their victories at the commencement of a
 “ campaign have been followed by reverses towards the end
 “ of it. And I am not more inclined to expect, that the Per-
 “ sians will, by the acquisitions in Asia Minor which you
 “ mention, be able to extend their empire. Although they
 “ have so well resisted the invasions of Russia, they do not
 “ sufficiently possess the means of offensive war to have had
 “ the power of subduing the single unsupported Pachalic of
 “ Bagdad. While the heads of the Ottoman and Persian em-
 “ pires have been at peace, it has frequently happened, and
 “ while I was in Turkey it did happen, that the Pacha of
 “ Bagdad, unauthorized by the Porte and for private objects
 “ of his own, went to war with Persia: and, though in the last
 “ mentioned instance he met with such reverses as made him
 “ wish for peace, there was no diminution of his territory, and
 “ the war ended as it had commenced.

“ My conjecture is, that in the event of the overthrow and
 “ consequent dismemberment of the Ottoman empire, the
 “ whole of Asiatic Turkey would be divided among the chief
 “ of the existing Pachas. Many of the Pachas have esta-
 “ blished their families as hereditary in their respective go-
 “ vernments: and, even if the future destroyers of the
 “ Ottoman empire (whoever they may be) should have the
 “ easy

the north in opposing the progress of *Antichrist*; and that they will both fail in their attempt. Yet, although

“ easy means of dispossessing them of their power, it might
 “ be a matter of consideration whether such a division of
 “ territory in Asia as I have alluded to would not be still pre-
 “ ferred. But this in truth is so merely a conjecture of my
 “ own, that I cannot pretend to offer it as an answer to your
 “ question. Moldavia and Wallachia and Bessarabia would
 “ of course, I imagine, fall to the lot of Russia: and, as by
 “ these acquisitions her empire would be extended to the Da-
 “ nube, it does not seem probable that France (should her
 “ overpowering influence be preserved) would consent to her
 “ obtaining a larger share of European Turkey.

“ The general idea (as you know) has always been, that
 “ Constantinople and the surrounding country would be given
 “ to a younger branch of the Russian imperial family. But,
 “ should such a new kingdom be formed, it is to be presumed,
 “ that the acquired Turkish possessions of France would so
 “ hem in the Russian prince, that there would not be the same
 “ political compact between the courts of St. Petersburg and
 “ Constantinople, as the Bourbon family established between
 “ those of Paris and Madrid. But to this opinion I have
 “ been solely led by the persuasion I have always had, that,
 “ in the eventual partition of Turkey, France would yield
 “ nothing which could be essentially advantageous to the
 “ other dividing powers: and in particular it has appeared to
 “ me, that it must necessarily be the object of France to pre-
 “ vent Russia from ever becoming a preponderating maritime
 “ power in those seas. But here it may incidentally be ob-
 “ served, that in one important respect Constantinople does
 “ not appear to me to be so advantageously situated for mari-
 “ time affairs, either those of peace or war, as I believe has
 “ been generally imagined. The winds in those parts are
 “ scarcely ever fluctuating and variable, or at least they are
 “ much

although they will fail, no intimation is given that they will be totally destroyed by that tyrant:

“ much less so than the purposes of trade or war require.
 “ During the summer months, the wind carries ships up the
 “ Dardanelles and into the Black sea; and from thence they
 “ can scarcely ever return until the commencement of the
 “ autumnal winds, which rising in the north-east then blow
 “ downwards.

“ I do not believe that the great mass of the professors of
 “ the Mohammedan religion think it possible that it can ever
 “ be destroyed. The most enlightened among them may be
 “ suspected to be not true believers; and such men can of
 “ course have no confidence in the support of their false pro-
 “ phet: but what I heard, and what I saw, was sufficient to
 “ convince me, that fanaticism still pervades the Ottoman
 “ empire; and, while this continues to be the case, there will
 “ be a reliance on supernatural means for preventing its
 “ downfall. But I imagine, that this confidence does not
 “ make them equally sanguine in their hopes that they will
 “ always be able to preserve their European possessions. It
 “ is certain, that some of their chief men have directed that
 “ their dead bodies should be carried over for burial into
 “ Asia. The Turks generally consider themselves as belonging
 “ more to Asia than to Europe: and there has been a tradi-
 “ tion among them, that, as a chastisement from heaven for
 “ their sins, the day will come when they will lose Constanti-
 “ nople, and be driven back to Asia by some European
 “ power. That power was till lately supposed to be Russia:
 “ but of late years their fears have been more directed to
 “ France; and in particular they have thought, that Buona-
 “ partè was a sword of vengeance sent by the Almighty to
 “ punish a wicked world.”

The reader will find some interesting observations on the probably destiny of the Ottoman empire in Thornton's *Present State of Turkey*. p. 68—90.

whence

whence we may perhaps venture to conclude, that they will be rather baffled than subjugated*.

(2.) Is then *England* the great *maritime power*, to which the high office of converting and restoring a large part of his ancient people is reserved by the Almighty? To this question, I am compelled to say, that we have no right positively to answer in the affirmative. *England* may, or may not. The thing is certainly not improbable in itself; and I will even add, that the present aspect of affairs by no means contradicts the conjecture, that our hitherto highly favoured country may be *the protestant European naval power* intended by Isaiah: yet I must likewise add, that such an opinion, should it be entertained by any, can be considered in no other light than that of *a mere conjecture*; a conjecture authorized indeed, as some may imagine, by existing circumstances and by the high probability that we are not far removed from *the time of the end*, but a conjecture, totally unauthorized by the prophet himself. This however I may *safely* say, that, the more true piety increases among us,

* So far indeed from *the northern kingdom* being subjugated, we have some reason from prophecy to believe, as I have already intimated, that it will be a tremendous instrument in the hand of God to scourge the guilty inhabitants of *the papal Roman empire*. The irruption of *the northern power* into the south-western regions of Europe will most probably take place, unless I be mistaken in supposing such an irruption to be predicted, during the absence of *Antichrist* in Palestine and Egypt. More will be said on this subject hereafter.

the

the more likely will it be that *England* is the great maritime power in question. At the present awful period, when the judgments of the Lord are so manifestly abroad in the earth, the accession even of every individual to the cause of vital religion and Christian holiness renders us more strong and more secure; and increases the probability that the maritime power may be *England*, because it makes us more fit for the task (a task meet only for the sincerely pious) of converting and restoring the lost sheep of the house of *Judah*. A wicked nation can be expected to furnish no very suitable missionaries. So great a labour of love will require proportionable purity of heart and conversation, and proportionable devotedness to the service of God. If iniquity therefore increase, and righteousness decrease, among us; I may say, without pretending to the spirit of prophecy, that we certainly cannot be that naval power, which the Lord will delight to honour by delegating to it the venerable office of carrying the Gospel to his ancient people.

III. It will be proper for me now to make a few remarks on the mode of exposition, which will be adopted throughout the following pages.

1. Between *chronological prophecies* and *unchronological prophecies* there is a striking difference, which ought always to be kept in mind. A *chronological prophecy*, that is to say, a prophecy consisting of a series of predictions which succeed each other

other in regular chronological order like those of Daniel and St. John, is incapable from its very nature of receiving a two-fold accomplishment; because every link of such a prophecy is exclusively confined to a particular period of history by the links which both precede it and follow it, and therefore can only be applied to a single event. In short, a chain of chronological predictions is simply an anticipated history: and each link is just as incapable, and *that* for the very same reason, of a double completion, as each fact recorded in history is of a double meaning*. But an *un-chronological prophecy*, that is to say, a prophecy which only predicts certain future events without specifying the precise time when those events will come to pass and without so connecting them with any preceding series as to compel us to assign them to some one particular era exclusively, is not restricted in the same manner that a *chronological prophecy* must necessarily be. Instead of being incapable of a double accomplishment, we perpetually find predictions of this nature evidently constructed with the express design of receiving a double accomplishment. They are first fulfilled in an inchoate manner, and afterwards will be fulfilled more amply at a period to which they ultimately and principally refer. This is remarkably the case

* See this point discussed in the Preface to my *Dissert. on the 1260 years.*

with prophecies, which treat of *the restoration of the Jews*, and *the advent of the Messiah*: inso-much that I believe Bp. Horsley not to have been guilty of the least exaggeration, in asserting, “ that a far greater proportion of the prophecies, “ even of the Old Testament, than is generally “ imagined, relate to *the second advent of our “ Lord*; that few comparatively relate to *the first “ advent* by itself, without reference to *the second*; “ and that of those, that have been supposed to “ be accomplished in *the first*, many had in that “ only an inchoate accomplishment, and have yet “ to receive their full completion *.” Such a mode of foretelling future events seems to have arisen from, or perhaps rather to be a part of, the grand scriptural system of *types* and *antitypes*. *The first advent* is a type of *the second advent*: hence they are both styled *the great day of the Lord*; and hence they are frequently predicted conjointly, certain matters which received their full accomplishment at *the first advent* being inserted (parenthetically as it were) in a prophecy which strictly and principally relates to *the second advent*. In a similar manner, *the Babylonian captivity of the Jews* is a type of *their subsequent dispersion by the Romans*: hence many of those predictions, which from the elevation of their style and from other circumstances connected with them must ultimately

* Letter on Isaiah xviii. p. 3.

and indeed chiefly be referred to *the yet future restoration of the Jews*, probably received a sort of inchoate accomplishment in *their return from Babylon* *. Some however there are, which must be *exclusively* applied to *the return from Babylon*; because they are connected with a specific number

* “ It has been concluded by judicious divines,” says Archdeacon Woodhouse, “ that those partial prophecies and particular instances of the divine vengeance, whose accomplishment we know to have taken place, are presented to us as types, certain tokens and forerunners, of some greater events which are also disclosed in them. To the dreadful time of universal vengeance they all appear to look forward, beyond their first and more immediate object. Little indeed can we doubt that such is to be considered the use and application of these prophecies, since we see them thus applied by our Lord and his apostles. See Matt. i. 22, 23. xxvii. 9.—John xv. 25. xix. 36, 37.—Acts ii. 20, 27. iii. 19, 22, 24.—Heb. iv. 7, 8. x. 27, 37.—Rom. ii. 5. Gal. iv. 24.—Eph. v. 14.—2 Thess. ii. 3, &c.—2 Pet. iii. 2—14; where the prophecies of the Old Testament are applied in a more extended and spiritual sense, than in their first and primary designation.” Apocalypse translated. p. 172, 173.

For observations on the double sense of divine prophecy, the Archdeacon refers us to Bp. Lowth. Prælect. xi. and note on Isaiah xl; Mr. Lowth on Isaiah vii. 15; Jortin’s remarks on Eccles. Hist. p. 188—228; Serm. v. 1, 124; Sir Isaac Newton on prophecy, p. 251; Bp. Hurd’s sermons on prophecy, iii. iv. v; Bp. Sherlock on prophecy, Disc. ii; Bp. Warburton’s Divine Legation, Book vi. 8; Bp. Horn’s Preface to the Psalms; Jones on the figurative language of Scripture, Lect. viii; and Archdeacon Nares’s sermons at the Warburtonian lecture, 1805.

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of years, and therefore become chronological prophecies incapable of any further completion*. And others again there are, and these constitute by far the greatest proportion, which must be exclusively applied to *the yet future restoration of Israel*; because they are connected with such circumstances as prevent the possibility of any other application †.

2. This

* See Jerem. xxv. 11, 12. xxix. 10. Dan. ix. 2.

† “ The history of *the Jews* is more or less mingled with
“ the greater part of the Old Testament prophecies. They
“ are sometimes represented as in a state of dispersion; at
“ other times, as restored to the favour of God, gathered
“ from among the nations, brought back to their own land,
“ or as enjoying all happiness in it.

“ Some one or other of these circumstances, annexed to a
“ section of prophecy at the beginning or end, or blended
“ with it throughout, shews, that the events contained in that
“ section of prophecy shall be contemporary with the state
“ of *the Jewish nation* represented—

“ But a difficulty will readily occur in the application of
“ this rule. All the Old Testament prophets, three excepted,
“ lived before the Babylonish captivity. When they mention
“ the desolate state of *the Jews*, the question is, *Whether they*
“ *mean their captivity in Babylon, or their dispersion by the Ro-*
“ *mans; for both were future events, at the time the prophecy*
“ *was uttered.* And, when they mention their resettlement in
“ Judæa, it is a question, *Whether they understand their past*
“ *return, or their future restoration.*

“ In order to remove the difficulty, I would observe, that
“ *all the circumstances not fulfilled in the former event certainly*
“ *refer to the latter.* As the prophecies which are yet to be

2. This typical mode of foretelling future events very materially affects the *phraseology* of prophecy. At the era of *the restoration of Judah*, some great *confederacy of God's enemies* will be destroyed. Such is the general voice of prophecy; while Da-

“ accomplished are only connected with *their future restoration*, the following circumstances respecting that event will occur to the attentive reader of the prophecies, and clearly distinguish it from *their return from Babylon*.

1. “ ‘The *ten tribes*, which have had no national existence since their captivity by Salmanasar, shall return together with the *two tribes*. The kingdoms of *Israel* and *Judah* shall form one great united nation.

2. “ ‘They shall be gathered from all countries and corners of the earth; whereas formerly they returned from one country only.

3. “ ‘They shall be thoroughly cleansed from their sins; whereas they brought much of their perverseness with them from Babylon.

4. “ ‘They shall return under the Messiah their leader.

5. “ ‘They shall possess all the land, as in the most flourishing days of David and Solomon, and more extensively than in their time; which certainly was not the case on their return from Babylon.

6. “ ‘Their possession of the land shall be perpetual; whereas, after their return from Babylon, they were dispossessed by the Romans.

7. “ ‘The service of God performed among them shall be spiritual, quite distinct from their former manner of serving him.

8. “ ‘The nations shall flow in to them, and they shall propagate the truth among the nations.

9. “ ‘Their temporal happiness shall be great and permanent.’ Fraser’s Key to the prophecies. p. 15—19.

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niel and St. John not only teach us that *a confederacy* of that nature *will* be destroyed, but intimate very unequivocally of *what persons* it will be composed. At least, recent events have rendered their predictions, relative to *this confederacy*, far less equivocal and difficult to be understood, than they once necessarily were; and I doubt not, that every day will throw an increasing light upon them. *The confederacy* in question is by the other prophets variously pointed out under the mystic names of various ancient enemies and oppressors of *the house of Israel*. Sometimes, as in the parallel language of the Apocalypse, it is styled *Babylon*, sometimes *Nineveh*, sometimes *Tyre*, but most frequently *Edom**. In prophecies of this nature, it is obvious, that, where *Babylon* occurs, the destruction of the *literal Babylon* at the era of *the first restoration of the Jews* is primarily intended: but the same remark cannot be applied to the other types of *the Antichristian confederacy*. Neither *Nineveh*, nor *Tyre*, nor *Edom*, were overthrown at the era of *the first restoration*; and yet, since they have all *long since* been overthrown, it is ma-

* It is excellently observed by Bp. Lowth, that, "by a figure very common in the prophetical writings, *any city or people, remarkably distinguished as enemies of the people and kingdom of God*, is put for *those enemies in general*. This seems to be the case with *Edom* and *Bozrah*." Translat. of Isaiah. Notes on Chap. xxxiv. xxxv. See also his Prælect. Poet. p. 274.

nifest, that none of them can *literally* experience the vengeance of heaven at the yet future era of *the second restoration*. Nevertheless it is repeatedly declared, that they *shall* experience the vengeance of heaven at that very period: hence it is plain, that some *mystical Nineveh, Tyre, and Edom*, can only be intended. Such accordingly, as we shall find in the sequel, at least in the case of *Edom*, is the interpretation given by *the Jews* themselves. With one consent their Rabbies declare, that *Edom*, when so described, can only mean *the fourth beast* of Daniel, or *the Roman empire*: and we, who are Christians, can add, on the authority of St. John, that it must mean *the Roman empire in its very last state*; that is to say, *the Roman empire when organized into the grand confederacy of Antichrist, now become the last head of the beast*. The close connection of *the overthrow of Nineveh, Tyre, and Edom*, with *the restoration of the Jews* will sufficiently guard a commentator from the illusions of fancy. This single circumstance will be enough to teach him, whether in any particular prophecy he ought to understand those powers *only literally*, or whether he is warranted in looking beyond their *literal* to their *mystical* import*.

* See Fraser's Key to the Prophecies. p. 34.

PROPHECY I.

The dispersion of the Israelites—Their idolatry in their dispersion—Their future restoration.

Deuteronomy iv. 27. The Lord shall scatter you among the nations, and ye shall be left few in number among the peoples, whither the Lord shall lead you. 28. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

29. But, if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. 30. When thou art in tribulation, and all these things are come upon thee, in the futurity of days if thou wilt turn unto the Lord thy God and wilt be obedient unto his voice, 31. (For the Lord thy God is a merciful God) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them.

COMMENTARY.

At the time when this prophecy was delivered,
the children of Israel were on the point of taking
possession of the promised land: and, humanly
speaking, nothing was less likely than that any
such calamity, as Moses here predicts, should
befall

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befall them. Yet, agreeably to his declaration, *the ten tribes* were first led away captive into Assyria, and have ever since been given up to the delusion of worshipping strange gods. Afterwards *the two tribes* were carried from their own country to Babylon. And at length the same *two tribes* were yet more effectually dispersed by the Romans; and are, at the present day, wanderers over the face of the whole earth. In the course of this their last captivity, they have been repeatedly compelled, as if that the prophecy might be completely fulfilled, to bow down before the idols of Popery, and to abjure their own religion *.

Nevertheless, although they be apparently forsaken, God still hath his eye upon them. As they were of old brought back from Babylon; so will they, in due season be converted from their long apostasy, and be gathered together out of all nations. Nor will *Judah* alone be restored: *Israel* likewise shall seek the Lord his God, and be obedient unto his voice. Then shall *the two rival kingdoms* be for ever united together, so as to form only *one people*: for God hath declared, that he will not utterly destroy them, nor ever forget the covenant which he sware unto their fathers.

* See Bp. Newton's Dissert. vii.

PROPHECY II.

The calamities of the siege of Jerusalem—The various circumstances attending the dispersion of the Jews—Their final conversion and restoration.

Deuteronomy xxviii. 15. It shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee—46. And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. 47. Because thou servedst not the Lord thy God with joyfulness and with gladness of heart, for the abundance of all things; 48. Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee. 49. The Lord shall bring a nation against thee from far, from the end of the earth, as the eagle flieth; a nation, whose tongue thou shalt not understand; 50. A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young: 51. And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn,

wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee: 52. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land which the Lord thy God hath given thee. 53. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters which the Lord thy God hath given thee, in the siege and in the straitness wherewith thine enemies shall distress thee—56. The tender and delicate woman among you,—her eye shall be evil—57—toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness wherewith thine enemy shall distress thee in thy gates. 58. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, The Lord thy God; 59. Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues and of long continuance, and sore sicknesses and of long continuance.—63. And it shall come to pass, that, as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought: and ye shall be plucked from the land, whither thou goest to possess it. 64. And the Lord shall scatter thee among all people, from

from the one end of the earth even to the other ; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. 65. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest : but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind : 66. And thy life shall hang in doubt before thee : and thou shalt fear day and night, and shalt have none assurance of thy life :—37. And thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the Lord shall lead thee—xxix. 22. So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it ; 23. And that the whole land thereof is brimstone and salt and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the Lord overthrew in his anger and in his wrath : 24. Even all nations shall say, Wherefore hath the Lord done thus unto this land ? what meaneth the heat of this great anger ? 25. Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt : 26. For they went, and served other gods, and worshipped them,

gods

gods whom they knew not, and whom he had not given unto them : 27. And the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book : 28. And the Lord rooted them out of their land in anger and in wrath and in great indignation, and cast them into another land, as it is this day.

29. The secret things belong unto the Lord our God; but those things, which are revealed, belong unto us and unto our children for ever, that we may do all the words of this law.

xxx. 1. And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, 2. And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart and with all thy soul; 3. That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. 4. If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee : 5. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. 6. And the

Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul, that thou mayest live.

7. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8. And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day. 9. And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good; for the Lord will again rejoice over thee for good, as he rejoiced over thy Fathers: 10. If thou wilt hearken unto the voice of the Lord thy God to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart and with all thy soul,

COMMENTARY.

This famous prophecy of Moses has been so fully and so well discussed by Bp. Newton*, that it is almost superfluous for me to offer any observations upon it; yet a work like the present would certainly have been incomplete if I had omitted it.

* Dissert. vii. viii.

After describing, as it were with the pen of an historian, *the various calamities* which have since befallen *the Jews*; the capture of their city by the Romans, a nation whose language was totally different both from their own and from the collateral oriental dialects; the circumstance of the noble woman being reduced to eat the flesh of her own child; the dispersion of *the Jews* throughout all nations; their becoming a proverb and a by-word; the comparative sterility, to which their once fruitful land is now reduced; the notice taken of that sterility by travellers, and their comments upon it; the long continuance of these calamities: in short, after delineating with wonderful minuteness and accuracy *the future miseries* of *the Jews*, even before they had taken possession of the land to which the Lord was then miraculously conducting them, Moses suddenly reverses the scene, and predicts *their restoration and conversion*. He declares, that, when in the countries of their dispersion they shall call to mind the things which have befallen them, and shall understand the true grounds of those curses which have so long pursued them, then the Lord will turn their captivity, and gather them out of all the nations whither he had scattered them; that he will bring them back into the land of their fathers; that he will restore to it its former fertility; that he will spiritually circumcise their hearts; and that he will cause both them and their children to love the Lord their
 God

God with all their heart and with all their soul. Nor does he only predict the restoration and prosperity of *Israel*. He intimates, that, at the same period, God will put all the curses, which he had once poured upon *the Jews*, upon the head of their enemies, and upon the head of those that hated and persecuted them. From other parallel prophecies, which treat more largely of *the judgments of the Lord* at the era of *the restoration of the Jews*, we cannot doubt that this is an allusion to *the overthrow of Antichrist and his confederacy*.

It is deeply interesting to view, in connection with the present prediction, the sentiments of *the Jews* themselves. “ Soon after the establishment
 “ of Christianity,” says one of their writers, “ the
 “ Jewish nation, dispersed since the second de-
 “ struction of its temple, had totally disappeared.
 “ By the light of the flames which devoured the
 “ monuments of its ancient splendour, the con-
 “ querors beheld a million of victims dead or ex-
 “ piring on their ruins. The hatred of the ene-
 “ mies of that unfortunate nation raged longer
 “ than the fire which had consumed its temple;
 “ active and relentless, it still pursues and op-
 “ presses them in every part of the globe over
 “ which they are scattered. Their persecutors de-
 “ light in their torments too much to seal their
 “ doom by a general decree of proscription,
 “ which would at once put an end to their bur-
 “ thensome and painful existence. It seems as if
 “ they

“ they were allowed to survive the destruction of
 “ their country, only to see the most odious and
 “ calumnious imputations laid to their charge, to
 “ stand as the constant object of the grossest and
 “ most shocking injustice, as a mark for the in-
 “ sulting finger of scorn, as a sport to the most
 “ inveterate hatred ; it seems as if their doom was
 “ incessantly to suit all the dark and bloody pur-
 “ poses, which can be suggested by human malig-
 “ nity supported by ignorance and fanaticism.
 “ Weighed down by taxes, and forced to contribute
 “ more than Christians for the support of society,
 “ they had hardly any of the rights which it gives.
 “ If a destructive scourge happened to spread
 “ havock among the inhabitants of a country, the
 “ Jews had poisoned the springs ; or those men,
 “ cursed by heaven, had, nevertheless, incensed it
 “ by their prayers against the nation which they
 “ were supposed to hate. Did sovereigns want
 “ pecuniary assistance to carry on their wars ? The
 “ Jews were compelled to give up those riches in
 “ which they sought some consolation against the
 “ oppressing sense of their abject condition : as a
 “ reward for their sacrifices, they were expelled
 “ from the state which they had supported, and
 “ were afterwards recalled to be stript again.
 “ Compelled to wear exteriorly the badges of their
 “ abject state, they were every where exposed to
 “ the insults of the vilest populace. When from
 “ his solitary retreat an enthusiastic hermit
 “ preached

“ preached the crusades to the nations of Europe,
 “ and a part of its inhabitants left their country to
 “ moisten with their blood the plains of Palestine,
 “ the knell of promiscuous massacre tolled before
 “ the alarm-bell of war. Millions of Jews were
 “ then murdered to glut the pious rage of the cru-
 “ saders. It was by tearing the entrails of their
 “ brethren that these warriors sought to deserve
 “ the protection of heaven. Skulls of men and
 “ bleeding hearts were offered as holocausts on the
 “ altars of that God who has no pleasure even in
 “ the blood of the innocent lamb, and ministers of
 “ peace were thrown into a holy enthusiasm by
 “ these bloody sacrifices. It is thus, that Basil,
 “ Treves, Coblenz, and Cologne, became human
 “ shambles. It is thus, that upwards of 400,000
 “ victims of all ages and of both sexes lost their
 “ lives at Cesarea and Alexandria—And is it, after
 “ they have experienced such treatment, that they
 “ are reproached with their vices? Is it, after
 “ being for eighteen centuries the sport of con-
 “ tempt, that they are reproached with being no
 “ longer alive to it? Is it, after having so often
 “ glutted with their blood the thirst of their
 “ persecutors, that they are held out as enemies to
 “ other nations? Is it, when they have been bereft
 “ of all means to mollify the hearts of their ty-
 “ rants, that indignation is roused, if now and
 “ then they cast a mournful look towards the ruins
 “ of their temple, towards their country, where
 “ formerly

“ formerly happiness crowned their peaceful days,
 “ free from the cares of ambition and of
 “ riches?—

“ Since the light of philosophy began to dawn
 “ over Europe, our enemies have ceased to satisfy
 “ their revenge with the sacrifice of our lives.
 “ Jews are no longer seen, who, generously refus-
 “ ing to bend under the yoke of intolerance, were
 “ led with solemn pomp to the fatal pile. But,
 “ although the times of these barbarous execu-
 “ tions are past long ago, although the hearts of
 “ sovereigns are now strangers to this cruelty, yet
 “ slavery itself and prejudices are still the same.
 “ By what crimes have we then deserved this fu-
 “ rious intolerance? What is our guilt? Is it in
 “ that generous constancy which we have mani-
 “ fested in defending the laws of our fathers? But
 “ this constancy ought to have entitled us to the ad-
 “ miration of all nations, and it has only sharpened
 “ against us the daggers of persecution. Braving
 “ all kinds of torments, the pangs of death, the
 “ still more terrible pangs of life, we alone have
 “ withstood the impetuous torrent of time, sweep-
 “ ing indiscriminately in its course nations, reli-
 “ gions, and countries. What is become of those
 “ celebrated empires, whose very name still excites
 “ our admiration by the ideas of splendid great-
 “ ness attached to them, and whose power em-
 “ braced the whole surface of the known globe?
 “ They are only remembered as monuments of the
 “ vanity

“ vanity of human greatness. Rome and Greece
 “ are no more; their descendants, mixed with
 “ other nations, have lost even the traces of their
 “ origin; while a population of a few millions of
 “ men, so often subjugated, stands the test of
 “ thirty revolving centuries, and the fiery ordeal
 “ of fifteen centuries of persecution! We still
 “ preserve laws, which were given to us in the first
 “ days of the world, in the infancy of nature!
 “ The last followers of a religion, which had em-
 “ braced the universe, have disappeared these
 “ fifteen centuries; and our temples are still stand-
 “ ing! We alone have been spared by the indis-
 “ criminating hand of time, like a column left
 “ standing amidst the wreck of worlds and the
 “ ruins of nature. The history of this people
 “ connects present times with the first ages of the
 “ world, by the testimony which it bears of the
 “ existence of those early periods: it begins at the
 “ cradle of mankind, and its remnants are likely
 “ to be preserved to the very day of universal
 “ destruction. All men, whatever may be their
 “ opinions and the party which they have adopted:
 “ whether they suppose that the will of God is to
 “ maintain the people which he has chosen;
 “ whether they consider that constancy which cha-
 “ racterises the Jews as a reprehensible obsti-
 “ nacy; or if, lastly, they believe in a God, who,
 “ regarding all religions with equal complacency,
 “ needs no other wonders to exemplify his great-
 VOL. I. K “ ness,

“ness, but the incessant and magnificent display
 “of the beauties of nature: all, if their minds
 “are susceptible of appreciating virtue and tried
 “firmness, will not refuse their just admiration to
 “that unshaken constancy unparalleled in the
 “annals of any nation*.”

How can we satisfactorily account for the wonderful preservation of the dispersed Jews, without admitting, what is so repeatedly inculcated in prophecy, that their concerns are under a special superintendence of God's providence†? And for what purpose can we suppose them to be thus preserved distinct among the nations, except for that which is no less repeatedly declared in prophecy; *their restoration and conversion*? Assuredly the time *will* arrive, when they shall be gathered out of all the countries of their dispersion, and brought to the saving knowledge of the Gospel; when Jews and Gentiles shall jointly form only one flock; and when the hallowed name of Jesus the

* *An appeal to the justice of kings and nations, cited in Transactions of the Parisian Sanhedrim, p. 64.*

† The Jews themselves seem to be conscious of this truth. One of them observes, that his nation, “scattered by the
 “storm of adversity over the face of the habitable globe,
 “always unfortunate, always persecuted, always faithfully
 “adhering to the religion of its ancestors in spite of tortures
 “and of sufferings, affords, to this very day, a striking phenomenon incomprehensible to human reason.” *Transactions of the Parisian Sanhedrim, p. 165.*

Messiah shall be great even to the very ends of the earth.

PROPHECY III.

The millennian glory of Jerusalem—The rebuking of Antichrist.

Isaiah ii. 1. The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2. And it shall come to pass in the futurity of days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it. 3. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. 4. And he shall judge among the nations, and shall rebuke many people*: and they shall beat their swords into ploughshares, and their spears into pruning-hooks:

* *And he shall judge among the nations, and shall rebuke many people.*] “Both by the power of his word, which is “compared to a two-edged sword in Scripture; and by the “remarkable judgments which he will exercise upon those “who are incorrigible. See Luke xix. 27. Rev. xix. 15. “Psalm cx. 6.” Mr. Lowth's Comment in loc.

nation shall not lift up sword against nation, neither shall they learn war any more. 5. O house of Jacob, come ye, and let us walk in the light of the Lord.

COMMENTARY.

*The glories of the millennian kingdom of Christ, or the kingdom of the mountain**, form the principal subject of this prophecy. At the termination of the great period of 1260 days, the Jewish Church will begin to be restored to her right of primogeniture. She will join her younger sister, the Gentile Church; and will unite with her in receiving Jesus as the Messiah. Jerusalem will become a kind of spiritual metropolis of the fifth great monarchy, that of the Lamb: the glory of the Lord will be in the midst of her: and she will be acknowledged by all nations to be the joy of the whole earth.

The return of the converted Jews will however be opposed by the faction of Antichrist and his congregated vassals. These the Lord will rebuke in his anger; and, after cutting off the irreclaimable part of the confederacy, will cause the rest to lay down their weapons of war, and to humble themselves before Messiah the king.

* See Dan. ii. 35.

PROPHECY IV.

The judicial blindness of the Jews—Their preservation from entire destruction.

Isaiah vi. 8. And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. 9. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10. Make gross the heart of this people; make their ears dull, and close up their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them. 11. And I said, Lord, how long? And he answered: Until the cities be laid waste, so that there be no inhabitant; and the houses, so that there be no man; and the land be utterly desolate; 12. And the Lord have removed men far away; and there be many a deserted woman* in the midst of the land. 13. And, though there be a tenth part remaining in it, even this shall undergo a repeated destruction: yet, as the ilex, and the oak, though cut down, hath its stock remaining, so shall a holy seed be the stock of the nation.

* *Many a deserted woman.*] See Bp. Lowth and the Bp. of Killalla.

COMMENTARY.

*The remarkable judicial blindness of the Jews, with respect to the promised Messiah, is here very clearly predicted: and, accordingly, the prophecy is so applied both by our Lord himself, and by his apostles St. John and St. Paul *. This blindness is to continue during the whole time of the dispersion: and so accurately has the prediction been fulfilled, that now, at the end of seventeen centuries from the sacking of Jerusalem by Titus, we still behold the Jews removed far away from the land of their fathers, and labouring under the same astonishing infatuation that prompted their ancestors to crucify the Lord of life.*

Yet, notwithstanding the general dispersion and ruin of the people, a tenth part was to remain in the land; but even this scanty remnant was to undergo a repeated destruction. Nevertheless the nation itself was to be preserved in the midst of its calamities; and, although frequently undergoing an almost total excision, was still to shoot forth again like young twigs from the stump of an oak that has been cut down. The passage, in which this part of the prediction is contained, “ though somewhat obscure, and variously explained by various interpreters, yet, I think, has been made so clear by the accomplishment of

* Matt. xiii. 14. John xii. 40. Acts xxviii. 26.

“ the prophecy, that there remains little room to
 “ doubt of the sense of it. When Nebuchad-
 “ nezzar had carried away the greater and better
 “ part of the people into captivity, there was yet
 “ a tenth remaining in the land, the poorer sort,
 “ left to be vine-dressers and husbandmen under
 “ Gedaliah *; and the dispersed *Jews* gathered
 “ themselves together, and returned to him †;
 “ yet even these, fleeing into Egypt after the
 “ death of Gedaliah, contrary to the warning of
 “ God given by the prophet Jeremiah, miserably
 “ perished there. Again, in the subsequent and
 “ more remarkable completion of the prophecy in
 “ the destruction of Jerusalem and the dissolution
 “ of the commonwealth by the Romans, when *the*
 “ *Jews*, after the loss of above a million of men,
 “ had increased from the scanty residue that was
 “ left of them, and had become very numerous
 “ again in their country; Hadrian, provoked by
 “ their rebellious behaviour, slew above half a
 “ million more of them, and a second time almost
 “ extirpated the nation. Yet, after these signal
 “ and almost universal destructions of that nation,
 “ and after so many other repeated exterminations
 “ and massacres of them, in different times and
 “ on various occasions since, we yet see, with
 “ astonishment, that the stock still remains, from
 “ which God, according to his promise frequently

* 2 Kings xxv. 12, 22.

† Jer. xl. 12.

“ given by his prophets, will cause his people to
 “ shoot forth again and to flourish*.

* Bp. Lowth's Isaiah in loc. See also Mr. Lowth in loc.
 “ We ought,” says one of the orators in the Jewish San-
 hedrim at Paris, “ to return our thanks to Providence, who
 “ has not suffered that the aged tree should be torn up by
 “ the roots, though it has often permitted that its branches
 “ should severely suffer.” Trans. of Paris. Sanhed. p. 165.

The Bp. of Killalla, in his version of Isaiah, translates the
 13th verse differently from Bp. Lowth. “ But yet in it shall
 “ be left a tenth, and it (the land) shall recover and serve for
 “ pasture. As the elm, and as the oak, which, when they
 “ cast their leaves, have their sap in them; so a holy seed
 “ shall be the sap thereof.” This version, which has certainly
 the merit of being more literal than the other, gives a some-
 what different turn to the prophecy. It may be paraphrased
 as follows. “ When *the Jews* are dispersed, a tenth of the
 “ population only shall be left in the land: yet, desolate as
 “ the land may be, and as the very travellers observe it to
 “ be (Deut. xxix. 22—28.), it shall nevertheless hereafter
 “ recover and serve for pasture. For the holy seed, destined
 “ to be preserved and restored notwithstanding their many
 “ calamities, will be, as it were, the sap thereof; as the elm
 “ and the oak, though leafless and apparently dead in winter,
 “ put forth their foliage again in spring by reason of their sap
 “ remaining in them.” The chief objection to this translation
 is the harshness of the metaphor, which considers the holy
 seed as the sap of the land. It is proper to observe, that
 in a letter which I have had the honour to receive from his
 Lordship, he gives up this translation.

given

2 Kings xx. 12, 22.

PRO.

PROPHECY V.

The birth of Christ—His second advent—The blessings of his millennian kingdom—The restoration and conversion of Israel—The exhaustion of the mystic Euphrates and Nile—The overthrow of the Antichristian sovereign of the mystic Babylon in the land of Palestine.

Isaiah xi. 1. And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: 2. And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord; 3. And his delight * shall be in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: 4. But with righteousness shall he judge the poor, and with equity shall he work conviction in the meek of the earth: and he shall smite the earth

* *His delight.*] “חריחו, his snuffing up with pleasure, his pleasureable sensation. So the verb ריח signifies, when followed by the preposition ב, as in Levit. xxvi. 31. Amos v. 21. The expression is equivalent to, but stronger than, that of David in Psalm i. 2. בתורת יהוה חפצו.” Bp. of Killala in loc.

with

with the blast * of his mouth, and with the breath of his lips he shall slay the wicked one. 5. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. 6. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. 7. And the cow and the bear shall feed together; their young ones shall lie down together; and the lion shall eat straw like the ox. 8. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. 9. They shall not hurt, nor destroy, in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cast a cover on the sea.

10. And there shall be in that day a root of Jesse, which shall stand for an ensign to the peoples, unto him shall the nations repair, and his resting-place shall be glorious. 11. And it shall come to pass in that day, that the Lord will put forth his hand the second time, to recover the

* *By the blast.*] “ For *בשׁבט* *by the rod*, Houbigant reads, “ *בשׁבט* *by the blast* from *נשב* *to blow*. The conjecture is ingenious and probable, and seems to be confirmed by the LXX. and the Chaldee, who render it *by the word of his mouth*, which answers much better to the correction than the present reading. Add to this, that *the blast of his mouth* is perfectly parallel to *the breath of his lips* in the next line.” Bp. Lowth in loc.

remnant of his people that remaineth, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinah, and from Hamath, and from the isles of the west. 12. And he shall lift up an ensign to the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. 13. And the jealousy of Ephraim shall cease; and the enmity of Judah shall be no more: Ephraim shall not be jealous of Judah; and Judah shall not be at enmity with Ephraim. 14. But they shall hover over the borders * of the Philistines

* *They shall hover over the borders.*] That is, for the purpose of invasion. The Bp. of Killalla retains the common translation *they shall fly upon the shoulders*, and supposes the passage to mean that the *Philistines* should furnish them with shipping for the purpose of prosecuting their conquests westward—This seems to me unnatural. The verse is plainly taken up in describing the conquests of the Jews *in and about Palestine*. The nations enumerated as destined to be subdued by them are *the Philistines*, whose country lay westward to the sea: *the Edomites*, to the south; the *Moabites* and *Ammonites*, to the east; and *the children of the east*, extending to the Euphrates, which will probably be hereafter the boundary of Israel as it heretofore was in the days of Solomon. A map of Palestine is the best illustration of the prophet's geographical description—The Bishop, in his letter to me, defends his opinion, on the ground, that the *Philistines* were most probably descended from the same ancestors as the *Tyrians*, that the colonies of the *Tyrians* were scattered throughout the isles of the West and seated even beyond the streights of Gibraltar, and that thus their descendants will, agreeably to other prophecies,

tines westward ; together shall they spoil the children of the east: Edom and Moab shall become their vassals * ; and the children of Ammon their obedient servants †. 15. And the Lord shall smite

pheries, have the office assigned to them of conveying *the Jews* back to their own country in shipping—Though I believe that some western maritime nation will be instrumental in restoring a part of *the Jews*, I do not feel convinced that that circumstance is *here* alluded to. According to the general phraseology of Scripture, *the modern occupiers* of a country are rather designated by the name of the ancient inhabitants, than *the natural descendants* of those ancient inhabitants seated in *other* countries. I cannot allow, that the Tyrian colonists bore any proportion to the Celtic aborigines of the West, even supposing them to be of the same family as the *Philistines*, which is by no means clear. The *Philistines* seem to have been considered as *foreigners*, not *kinsmen*, by the *Canaanites*: at least it is not easy, on any other supposition, to guess why the LXX. constantly style them *αλλοφυλοι* or *men of another tribe*. I much incline to suspect, that they were a fragment of the royal shepherds of *Egypt* who were at length expelled by the native dynasty, and that their name is closely allied to that of the shepherd *Philitis* after which the *Egyptians* designated their pyramids (See Herod. l. ii. § 128.) It is not improbable, that they may originally have been a branch of the Indian *Palli*. See my Dissert. on the Cabiri. Vol. i. p. 360, 361, 417.

* *Their vassals.*] “ Heb. *Their manumission*, that is, *their liberated servants*. That this is the sense, the parallel phrase “ in the next line, *משמעתם*, is a proof. *שלח* is the word commonly used to denote the granting of freedom to a slave. “ Over such however the master would naturally retain a “ claim to their gratitude and good offices.” Bp. of Killalla in loc.

† *Their obedient servants.*] Heb. *Their obedience*, considered as a noun of multitude, as *captivity* for a multitude of captives. with

with a drought the tongue of the Egyptian sea : and he shall shake his hand over the river with his vehement wind : and he shall smite it into seven streams, and make men go over dry-shod. 16. And there shall be a highway for the remnant of his people which shall be left from Assyria ; as it was to Israel in the day that he came up out of the land of Egypt.

xii. 1. And in that day thou shalt say, O Lord, I will praise thee, though thou wast angry with me, thine anger is turned away and thou comfortedst me. 2. Behold, God is my salvation ; I will trust, and not be afraid : for my strength, and my song, is Jehovah ; and he is become unto me salvation. 3. And, when ye shall draw waters with joy from the fountains of salvation ; 4. In that day ye shall say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. 5. Sing ye unto the Lord ; for he hath wrought a stupendous work : this is made manifest in all the earth. 6. Cry aloud, and shout for joy, O inhabitress of Zion ; for great in the midst of thee is the Holy One of Israel.

xiii. 1. The burden of Babylon, which Isaiah the son of Amoz did see. 2. Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. 3. I have given a charge to mine enrolled warriors ; I have even called my strong ones to execute my wrath : those that exult in

in my greatness. 4. A sound of a multitude in the mountains, as of a great people! A sound of the tumult of kingdoms, of nations gathered together! The Lord of hosts mustereth the host for the battle. 5. They come from a distant land, from the end of the heavens; the Lord, and the instruments of his wrath to destroy the whole land. 6. Howl ye, for the day of the Lord is at hand: it shall come as a destruction from the Almighty. 7. Therefore shall all hands be slackened; and every man's heart shall melt; and they shall be afraid. 8. Pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall look upon one another with astonishment; their countenances shall be like flames of fire. 9. Behold, the day of the Lord cometh, inexorable; even indignation, and burning wrath: to make the land a desolation; and her sinners he shall destroy out of her. 10. Yea, the stars of heaven, and the constellations thereof, shall not send forth their light: the sun is darkened at his going forth, and the moon shall not cause her light to shine. 11. And I will visit the world * for its evil, and the wicked for their iniquity:

* *I will visit the world.*] “That is, *the Babylonish empire*: “as *ἡ οὐκ ἐμνήνη* for *the Roman empire*, or for *Judæa* (Luke ii. 1. “Acts xi. 28.) So *universus orbis Romanus*, for *the Roman empire* (Salvian. Lib. v.) Minos calls Crete *his world*: “*Creten, quæ meus est orbis.*” Ovid. Metam. viii. 99. (Bp. Lowth

quity : and I will put an end to the arrogance of the proud ; and I will bring down the haughtiness of the terrible. 19. And Babylon shall become, she that was the beauty of kingdoms, the glory of the pride of the Chaldeans, as the overthrow of Sodom and Gomorrah, by the hand of God. 20. It shall not be inhabited for ever ; nor shall it be dwelt in from generation to generation : neither shall the Arabian pitch his tent there : neither shall the shepherds make their folds there. 21. But there shall the wild beasts of the deserts lodge ; and howling monsters shall fill their houses : and there shall the daughters of the ostrich dwell ; and there shall the satyrs hold their revels. 22. And wolves shall howl to one another in their palaces ; and dragons in their voluptuous pavilions. And her time is near to come ; and her days shall not be prolonged.

xiv. 1. For the Lord will have compassion on Jacob, and will yet choose Israel. And he shall give them rest upon their own land : and the

Lowth in loc.) The Bp. of Killalla translates שׁוֹבַל according to its other sense of *bestiality* or *unnatural sin* ; and says, that the parallellism shews such to be its meaning here. I cannot agree with him. What is punished must be *persons*, namely *a world of sinners* ; not *a thing*, such as *sin*. *Sin itself* cannot be punished. Since all, who are spoken of in this verse as being punished, are persons,—*the wicked, the proud, the terrible* ;—the parallellism requires that שׁוֹבַל should be translated so as to bear a personal signification likewise, as *the world*.

In his letter to me his lordship gives up this translation.

stranger

stranger shall be joined unto them, and shall cleave unto the house of Jacob. 2. And the nations shall take them, and bring them into their own place; and the house of Israel shall possess them in the land of the Lord, as servants, and as handmaids: and they shall take them captive, whose captives they were; and they shall rule over their oppressors.

3. And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve: 4. That thou shalt take up this parable against the king of Babylon, and shalt say;

How hath the oppressor ceased! the golden city* ceased! 5. The Lord hath broken the staff of the wicked, the sceptre of the rulers. 6. He, that smote the peoples in wrath, with a stroke unremitted; he, that ruled the nations in anger, is persecuted, and none hindereth. 7. The whole earth rests, is quiet: the fir-trees also break forth into sounds of joy; 8. The cedars of Lebanon rejoice over thee, *saying*, Since thou art fallen, no feller is come up against us. 9. Hades from beneath is moved because of thee, to meet thee at

* *The golden city.*] “Κεχρυσωμένη χρυσῷ Babylon is said to be in the Revelation xvii. 4. מְדִינָה, being a Chaldee word, was probably the epithet by which that people distinguished their capital, as the Italians say, *Florence the fair, Padua the learned.*” Bp. of Killalla in loc.

thy coming : he rouseth for thee the mighty dead, all the great chiefs of the earth ; he maketh to rise up from their thrones all the kings of the nations. 10. All of them shall accost thee, and say unto thee : Art thou, even thou too, become weak as we ? Art thou made like unto us ? 11. Is then thy pride brought down to the grave ; the sound of thy sprightly instruments ? Is the vermin become thy couch, and the earth-worm thy covering ? 12. How art thou fallen from heaven, O day-star, son of the morning ! art cut down to the earth, thou that didst subdue the nations ! 13. For thou didst say in thy heart : I will ascend the heavens ; above the stars of God I will exalt my throne ; and I will sit upon the mount of the divine presence*, on the sides of the north : 14. I will ascend above the heights of the clouds ; I will be like the most High. 15. But thou shalt be brought down to the grave, to the sides of the pit. 16. Those, that see thee, shall look attentively at thee ; they shall well consider thee : Is this the man, that made the earth to tremble ; that shook the kingdoms ? 17. That made the world like a desert ; that destroyed the

* *The mount of the divine presence.*] See Bp. Lowth in loc. Thus *Antichrist* is said by Daniel to pitch his tents in *the glorious holy mountain*. I believe the two passages to relate to the same event. I cannot assent to the propriety of the Bp. of Killalla's elucidation, though it is highly beautiful and poetical. Indeed, in his letter to me, his Lordship himself doubts it.

cities? that never dismissed his captives to their own home? 18. All the kings of the nations, all of them, lie down in glory, each in his own sepulchre: 19. But thou art cast out of the grave, as the tree abominated*; cloathed with the slain, with the pierced by the sword, with them that go down to the stones of the pit; as a trodden carcase. 20. Thou shalt not be joined unto them in burial; because thou hast destroyed thy country, thou hast slain thy people: the seed of evil doers shall never be renowned. 21. Prepare ye slaughter for his children, for the iniquity of their fathers; lest they rise, and possess the earth; and fill the face of the world with cities. 22. For I will arise against them, saith the Lord of hosts; and I will cut off from Babylon the name, and the remnant, and the son, and the son's son, saith the Lord; 23. And I will make it an inheritance for the porcupine, and pools of water; and I will plunge it in the miry gulph of destruction, saith the Lord of hosts. 24. The Lord of hosts hath sworn, saying: Surely, as I have devised, so shall it be; and, as

* *The tree abominated.*] “That is, as an abomination and
 “detestation; such as the tree is, on which a malefactor has
 “been hanged. *It is written*, saith St. Paul, *cursed is every*
 “*man that hangeth on a tree*, from Deut. xxi. 23. The Jews
 “therefore held also as accursed and polluted the tree itself,
 “on which a malefactor had been executed, or on which he
 “had been hanged after having been put to death by stoning.”
 Bp. Lowth in loc.

I have

I have purposed, that thing shall stand: 25. To crush the Assyrian* in my land, and to trample him on my mountains. Then shall his yoke depart from off them; and his burthen shall be removed from off their shoulder.

26. This is the decree, which is determined on the whole earth; and this is the hand, which is stretched out over the nations. 27. For the Lord of hosts hath decreed; and who shall disannul it? And it is his hand, that is stretched out; and who shall turn it back?

COMMENTARY.

This prediction affords one of the most remarkable examples of *double prophecy*, that is to be met with in the whole of the sacred volume. *The first advent* of Christ is here connected with his *second advent*; and *the destruction of the literal Babylon*, with *the overthrow of the mystical Babylon*. For, unless *the two-fold mode of interpretation* be adopted, we shall find it impossible to produce any consistent exposition of the whole prophecy.

* *The Assyrian.*] “The Assyrians and Babylonians are the same people. Herod. i. 199, 200. Babylon is reckoned the principal city in Assyria. Ibid. 178. Strabo says the same thing. Lib. xvi. sub init.” Bp. Lowth in loc.

Isaiah begins with foretelling *the birth of Christ* from the depressed and impoverished royal house of David. He thence proceeds to describe *his character*; and introduces, as one particular of it, a circumstance, which will not be accomplished till the times of *the second advent*. Our Lord is not only to judge the poor with righteousness, and to convince the meek with equity; but he is likewise to smite the earth with the blast of his mouth, and with the breath of his lips to slay the wicked one. This accords with the prediction of St. John, that he shall finally destroy *the beast and the false prophet* in the battle of Armageddon*; and with the parallel prediction of St. Paul, that he shall consume that wicked one, the papal *man of sin*, with the spirit of his mouth, and destroy him with the brightness of his coming†.

* Rev. xix. 11—21.

† 2 Thessal. ii. 8. It is remarkable that *the Jews* themselves understand this prophecy of Isaiah to relate to *the final downfall of the Roman empire*, at which period they rightly believe that their restoration will take place. “How much soever *the man of sin* may be exalted, and how long soever he may reign, yet at last *the Lord shall consume him with the spirit of his mouth, and shall destroy him with the brightness of his coming*. This is partly taken from the prophet Isaiah (xi. 4.), and with the breath of his lips shall he slay the wicked one: where *the Jews*, as Lightfoot observes, put an emphasis upon that word in the prophet *the wicked one*, as it appeareth by the Chaldee paraphrast, who hath uttered it *He shall destroy the wicked Roman*.” Bp. Newton’s Dissert. xxii. 3. See also Mr. Lowth in loc.

Having

Having described *the character of the Messiah*, Isaiah next portrays in glowing colours *the blessings of his kingdom*. The wild beasts are to lie down with the tame, and are to divest themselves of their savage natures. The ox is fearlessly to graze by the side of the lion, and the leopard is to dandle the kid. Beautiful as is the imagery of this celebrated passage*, I cannot consider it in the light of a mere poetical description of a golden age. In the shadowy dispensation of the Mosaical law, a distinction was made between clean and unclean meats. Of the one *the Jews* were permitted to eat: from the other they were required to abstain. Now it will be found upon examination, that the animals, whose flesh they were for-

* Independent of those ancient poets, Theocritus, Virgil, and Horace, and of some of the Arabian and Persian poets, whom Bp. Lowth has noticed as depicting with similar imagery the golden age, two at least, who have written since the Christian era, have attempted to copy the beautiful strains of the Hebrew bard; Nonnus, and Pope. The Messiah of the latter is well known; the classical reader will find the passage of the former, to which I allude, in the 41st book of his *Dionysiaca*. The following is a translation of it:

The tawny lion for a while forgot
His nature, and with wanton gambols play'd
Around the fearless ox; the generous steed
In graceful curvets testified his joy;
The spotted panther frolick'd near the hare;
And close beside the wolf, the blithsome kid
Rejoic'd secure, and gaily play'd at will
His wayward fancies.

bidden to taste, were usually typical of some vices practised by the idolatrous; and, pursuant to the type, they carefully withdrew from the fellowship and company of the antitype, the heathen nations. Thus, not to notice other prohibited animals, *lions, wolves, bears, and leopards*, were fit emblems of *rapacity, cruelty, and persecution*. Hence their flesh was forbidden in the Mosaical law; and hence Daniel uses some of them to symbolize *the persecuting and idolatrous empires of the Gentiles**. On the other hand, the kinds of food, which *the Jews* were allowed to eat, were generally the flesh of certain animals emblematical of some virtue; as *the ox*, of *patience and industry*; *the sheep*, of *meekness and innocence*. Consequently, as *wild and ravenous beasts* were typical of *the Gentiles*, so *tame and domestic animals* were considered as proper symbols of *the Church of God*, at that time confined to *the Jews*†. Nor is this the mere fancy of a visionary commentator: we have the express warrant of inspired authority for adopting such an opinion. When God was about to send St. Peter to the devout Roman centurion Cornelius, foreseeing his scruples, he condescended to remove them by a

* See Dan. vii.

† For the reasons of the seeming exception in Dan. viii. where two clean animals, *the ram and the goat*, are used to symbolize *the Persian and Macedonian empires*, see Bp. Newton's Dissert. xv.

vision, manifestly explanatory of this very prophecy of Isaiah. The Apostle beheld a great sheet descending from heaven full of all manner of animals, both wild beasts and tame beasts, both reptiles and birds: and, while he was thus looking upon objects which must have been an abomination to a pious Jew, he suddenly heard a voice commanding him to kill and eat. To this command he objected, on the plea that he had never eaten any thing forbidden by the law, and therefore accounted profane and unclean: but he was charged in return not to presume to call that unclean, which God had cleansed. Now in this vision of St. Peter, no mention whatsoever is made either of *the Jews* or of *the Gentiles*, except under their types, *the clean* and *unclean animals*: and yet he found no difficulty in understanding its meaning. He conceived it to import, as it undoubtedly does import, that henceforth *the Jews* and *the Gentiles* were to form only one Church; and, accordingly, baptized Cornelius without any further hesitation. Precisely the same is the meaning of this prophecy of Isaiah. It began to be fulfilled in the day of *the first advent*, when *the converted Gentiles* were added to the Apostles and to such other of *the Jews* as had embraced Christianity. But this is only its inchoate and imperfect accomplishment: nor will it be altogether fulfilled, till *the Gentiles* shall have ceased to destroy throughout the whole of God's holy mountain, till both *Judah* and *Israel*

L 4

shall

shall be restored and converted, and till the earth shall be full of the knowledge of the Lord as the waters cast a cover on the sea*.

Accordingly the prophet goes on to inform us, that in that day the root of Jesse shall be an ensign unto the peoples, that the nations shall repair unto him, and that his resting-place shall be glorious. Whether by *this ensign* we are to understand *the manifestation of the Shechinah* immediately before the destruction of *Antichrist*, to which distant nations will humbly repair, bringing along with them *the dispersion of Israel*; or *the metaphorical unfurling of the banner of the cross*, may perhaps admit of a doubt. The last idea how-

* The reader will find this point very fully and excellently discussed in *the third lecture on the figurative language of the Holy Scriptures* by the late Rev. W. Jones. It is worthy of notice, that the Law itself, no less than the Gospel, teaches us that *the distinction between clean and unclean meats* was allusive to *the distinction between the Jews and the Gentiles*. “Ye shall not walk in the manners of the nations which I cast out before you—I am the Lord your God, which have separated you from other people; ye shall therefore put a difference between clean beasts and unclean, and between unclean fowls and clean—and ye shall be holy unto me; for I, the Lord, am holy, and have severed you from other people that ye should be mine.” (Levit. xx. 23.) Mr. Jones justly remarks, that “this passage puts the moral intention of *the distinction of meats* out of dispute, and is indeed a direct affirmation of it: the people of God were to avoid *unclean meats*, as a sign that he had separated them from *unclean Gentiles* to be *holy* unto himself.”

ever, namely that of *a general diffusion of Christianity*, is necessarily involved in the former. To this ensign both *Jews and Gentiles* will ultimately seek: for *the whole Israel of God*, *Ephraim* as well as *Judah*, will be converted and restored; and *the whole Gentile world*, after the overthrow of *the Antichristian faction*, will embrace the profession of pure and vital religion*. In order as it were, that we may not mistake *the restoration here predicted* for *the restoration from the literal Babylon*, Isaiah carefully teaches us, that the Lord shall put forth his hand *a second time* to recover the remnant of his people†; and *that*, not merely from

* “ When *the ten tribes* made a separation from *Judah*,
 “ *Ephraim* was looked upon as the principal tribe of that separation, and is often put for *Israel*, as that was a distinct kingdom from *Judah*. Thus the word is taken here; and
 “ the verse imports, that the quarrels and dissensions which
 “ used to be between those two rival kingdoms shall be quite
 “ at an end, and they shall both be governed by one king,
 “ the Messiah. We may further observe, that in most of the
 “ prophecies, when the general restoration of *the Jews* is foretold, *Israel* and *Judah* are joined together, as equally
 “ sharers in the blessing.” Lowth’s Comment. on Isaiah xi. 13.

† “ I take this part of the chapter,” says Mr. Lowth very justly, “ from the tenth verse onward, to foretell those glorious times of the Church which shall be ushered in by the
 “ restoration of *the Jewish nation*; when they shall embrace
 “ the Gospel, and be restored to their own country from the
 “ several dispersions where they are scattered. This remarkable
 “ able

from Assyria and other eastern regions, but likewise from the isles of the west, or the maritime regions of Europe. He moreover teaches us that *Ephraim* and *Judah* shall *both* be restored; that their former enmity shall be done away; and that henceforth they shall jointly form only one nation. And he gives us a very full geographical description of their boundaries, when they shall be resettled in their own country. *Westward*, towards the sea, they are to conquer the country formerly possessed by the *Philistines*: *eastward*, probably as far as the *Euphrates*, they are to spoil those whom the prophet styles *children of the east*, and to be the paramount lords of the ancient territories of *Moab* and *Ammon*: *southward*, *Edom* is to become subject to them. The extent of their possessions, in short, there is reason to believe, will equal that of the empire of Solomon*.

Isaiah

“able scene of Providence is plainly foretold by most of the prophets of the Old Testament, and by St. Paul in the New.” Comment. on Isaiah xi. 11.

* I think it most natural to understand the passage here commented upon as a *geographical description*. It is a good rule in the interpretation of prophecy not to have recourse to a *mystical* exposition, when a *literal* one will produce a sense that is both excellent and consistent. Hence I prefer my own view of the passage to that of Mr. Lowth, who supposes that these nations ought to be understood mystically, as typifying *the various members of the Antichristian confederacy*. “These people,” says he, “were all borderers upon Palestine, and
“took

Isaiah likewise mentions other circumstances peculiar to the period in the course of which *the house of Israel* will be finally restored. The tongue of *the Egyptian sea*, or *the widely overflowing Nile*, is to be dried up *: and *the river of Assyria*, or *the great river Euphrates*, is to be smitten into seven streams, so that the ancient people of the Lord may pass over it dry-shod. In the symbolical language of prophecy, *rivers* denote *bodies politic*: whence *the drying up of rivers* signifies *the overthrow of those bodies politic which they typify*. Accordingly,

“ took all occasions to shew their spite and ill will against *the*
 “ *Jews*. Upon which account, in the prophetical dialect,
 “ they are often used in a general sense for the enemies of
 “ God’s truth and people. The meaning therefore of the
 “ place is, that God’s people should have a complete victory
 “ over their enemies, whether they be the associates of *Anti-*
 “ *christ*, or of whatsoever other denomination.” Comment.
 on Isaiah xi. 14. Compare the whole passage with Zephan.
 ii.

* Both here, and in a succeeding prophecy (Isaiah xix. 5.) *the Egyptian sea* appears to mean *the Nile*, whether literal or symbolical, which, at the period of its overflowing, covers the country like a sea. (See Mr. Lowth in loc.) This language is probably borrowed from the phraseology of the Egyptians themselves, who were wont, as we are informed by Diodorus Siculus, to style their river *the Ocean*. ‘Οι γὰρ Αἰγυπτῖοι νομιζασιν Ωκεανόν εἶναι τὸν παρ’ αὐτοῖς ποταμὸς Νεῖλον. (Bibl. Hist. L. i. p. 12.) It is observable however, that Jeremiah in a similar manner calls the Euphrates *the sea*, when predicting the future state of Babylon in consequence of the manner in which it was taken by Cyrus. Compare Jerem. ii. 42. with Bp. Newton’s Dissert. x. vol. i. p. 298, 309.

in the parallel passage of Zechariah, *this exhaustion of the mystical Nile and Euphrates* is so explained *. We are taught, that *these two political rivers* are to be dried up, in order that there may be a highway for *the remnant of Israel* out of the land of Assyria: but, whether they will be dried up *precisely* at the same time, does not appear either from Isaiah or Zechariah. We may gather however from other prophecies which treat of the same subject, that *the exhaustion of the Euphrates* will precede *the exhaustion of the Nile*: though, how great an interval there will be between the two events, is no where definitely said. St. John informs us, that *the Euphrates* will be dried up under *the sixth vial*, that a way may be prepared for *the kings from the rising of the sun*: and he places the expedition and destruction of *Antichrist* subsequent to it, under *the seventh vial*, yet without making any mention of *Egypt* or *the Nile*. Daniel, on the other hand, does not take any notice of *the exhaustion of the Euphrates*; but he gives a very minute account of the expedition of *Antichrist*, and represents *his conquest of Egypt* as being one of his very latest exploits. Hence it is plain, that, since *the Euphrates* is to be dried up *previous* to the expedition of *Antichrist*, and since *Egypt* is to fall into his hands *in the course* of that expedition, the two events, which Isaiah and Ze-

* Zechar. x. 11.

chariah connect together, are not contemporary; though, how long the one will precede the other, can only be determined by the event.

As for *the great river Euphrates*, it symbolizes, as we may conclude very unequivocally from the Apocalypse, *the Ottoman empire*, of which *Assyria* was the cradle, and of which it still remains a principal province: and, by comparing the prophecy of St. John respecting its exhaustion with the parallel prophecies of Isaiah and Zechariah respecting the same circumstance, we may determine, with perhaps as much certainty as matters of this nature are capable of, that *the kings from the east* mean *the dispersed of Israel*. St. John informs us, that *the great river Euphrates* will be dried up previous to the expedition of *Antichrist*, in order to prepare a way for *the kings from the east*: Isaiah and Zechariah concur in declaring, that both *the Egyptian sea* or *the Nile*, and *the river* by which name *the Jews* were wont simply and by way of eminence to speak of *the Euphrates*, will be dried up, in order that there may be a highway for *the remnant of God's people from Egypt and from Assyria*. Since then *this exhaustion of the Euphrates*, predicted alike by Isaiah, Zechariah, and St. John, is manifestly to take place in *the last days*, or during the tyrannical reign of *Antichrist*; and since it is equally to prepare a way for *the kings from the east*, and for *the remnant of Israel from the eastern region of Assyria*: we
seem

seem to be compelled, as it were, to adopt the conclusion, that *the kings from the east are the remnant of Israel*.

That *the river* spoken of by Isaiah and Zechariah, is in those passages, no less than in many others *, *the Euphrates* and not *the Nile*, is abundantly evident from the context. Zechariah explains *the smiting of the river, and the sea, by the bringing down the pride of Assyria, and by causing the sceptre of Egypt to depart away*. And both he and Isaiah alike represent *this exhaustion* as being preparatory to *the return of Israel out of Assyria and Egypt*. Now it is obvious, since *the smiting of the sea and the river* denotes literally *the humbling of Egypt and Assyria*, that *the sea* must mean *the Nile*, and that *the river* must mean *the Euphrates*. And the matter will be yet more evident, when we consider the consequences of the

* See 1 Kings iv..21.—Psalm lxxii. 8.—Psalm lxxx. 11. in which three passages, the dominions of Solomon are characterized, as extending from *the river*, that is *the river Euphrates*, to the sea and the uttermost parts of the earth. I think there are various passages in Scripture, besides that contained in the present prophecy, which afford us some warrant for believing, that these will likewise be the limits of *Israel* after the final restoration. Compare Psalm lxxii. 8. with Zechar. ix. 9, 10.—Isaiah xi. 14.—xlix. 19, 20.—and Gen. xv. 18. *The extensive dominions of Solomon* seem to be typical of *the same extensive dominions of Israel*, when fully restored, and united under one king the Messiah, of whom Solomon was only a shadow.

smiting.

smiting. It was to prepare a way for *Israel*, not only out of *Egypt*, but likewise out of *Assyria*. But how could *the smiting of the Nile*, or, in other words, *the overthrow of the Egyptian government*, prepare a way for *Israel* to come out of *Assyria*? Hence it is plain, that *the sea* means one thing, and *the river* another: and hence the Chaldee Paraphrast very sensibly explains what is simply termed *the river* by *the river Euphrates**. The purport therefore of the prophecy is this: that, by the overthrow of *the Ottoman empire*, and by the dissolution of the then existing government of *Egypt* (probably the Mamaluc government), a way will be prepared for the return of *the lost ten tribes*. By what power *the Ottoman empire* will be subverted, we are not positively told; but we learn from Daniel, that the government of *Egypt* will be overturned by *Antichrist* after he has overrun Palestine.

* “Elevabit plagam fortitudinis suæ super Euphratem.” Wolfgang Musculus adopts the same interpretation: “Super fluvium, id est, Euphratem.” (Wolfgang. Musc. Comment. in Isaiam in loc.) Mr. Lowth thinks that *the Nile* is intended by *the river*. Yet he allows, that *the drying up of this river* imports the same as *the exhaustion of the Euphrates* in the Apocalypse. If such then be the case, I see not how it is possible for *the river* to be any other than *the Euphrates* (Comment. on Isaiah xi. 15, 16.) The Bp. of Killalla justly observes, that the river is “the Euphrates, καὶ ἐξοχὴν:” and he cites Rosenmuller as being of the same opinion.

Whether

Whether *the division of the mystic Euphrates into seven streams* denotes some *septipartite division of the Turkish empire* at the period of its overthrow, or whether the expression is only to be generally understood as exhibiting to us the manner in which a large river may be rendered insignificant and shallow by conducting its waters along six or more additional artificial channels *, it would be in vain at present to attempt to determine. That *the overthrow of the Ottoman monarchy* will in the hand of Providence be instrumental in bringing about *the restoration of the ten tribes*, cannot however, as it appears to me, be reasonably doubted.

It may be worth our while to consider, whether this prophecy, respecting *the drying up of the Euphrates*, may not receive a literal, no less than a symbolical accomplishment. I doubt whether we have any right to interpret the prediction of St. John in such a manner, because he appears altogether to confine himself to the language of symbols †; but a greater latitude of exposition may perhaps be allowable in discussing a prophecy of Isaiah or Zechariah. Now we know, that, whenever *the Israelites* shall return into their own land from Assyria and other more eastern regions,

* See Herod. L. i. C. 189.

† I of course except a few passages in the Apocalypse, which appear to be avowedly descriptive, and which accordingly have been so understood by most commentators.

they

they must necessarily cross the *literal* Euphrates. and it is very remarkable, that Isaiah expressly compares *their restoration from Assyria* with *their ancient exodus from Egypt*, and attaches this comparison to a prediction respecting *the drying up of the great river*. A question therefore naturally arises, How will *the yet future restoration of the Israelites from Assyria* resemble *their ancient exodus from Egypt*, unless they then miraculously pass through *the Euphrates*, as they heretofore miraculously passed through *the Red sea* and *the river Jordan*? I can discover nothing absurd either in adopting the opinion that at the destruction of *Antichrist* there will be a preternatural manifestation of God's glory, or in thinking it not improbable that they may be led by the arm of the Lord through the very midst of *the Euphrates*.

Having now conducted *the whole house of Israel, Ephraim* as well as *Judah*, into their own land, the prophet puts into their mouth a solemn hymn of praise and victory. He represents them, as giving thanks unto the Lord for having turned away his anger from them, and for having comforted them; as joyfully drawing living waters from the fountains of salvation; as celebrating the stupendous work of their conversion and restoration, a work made manifest in all the earth; and as exulting in the glorious appearance of the Holy One in the midst of Jerusalem. Such we may conceive will be the songs of the ancient people of God,

when brought to the knowledge of the crucified Redeemer, and when forming the eldest branch of the triumphant millennial Church *.

The part of the prophecy, which I have hitherto examined, may by itself be considered as a perfect whole; inasmuch as it predicts *the restoration of Judah and Israel*, points out *the mode* in which a way will be prepared for that restoration, hints at *the overthrow of Antichrist*, and describes *the glory and happiness of the Millennium*. Isaiah however, in a manner not unusual with the ancient prophets, of which we shall hereafter see many instances, resumes, in *the 13th and 14th chapters*, a division of his subject, concerning which he had as yet spoken but slightly; I mean *the overthrow of the Antichristian confederacy*. This confederacy he exhibits to us under the mystic name of *Babylon*, a name used for the same purpose by St. John in the Revelation. There is a difference nevertheless in *the manner* wherein the two prophets apply the name. St. John, writing *after* the downfall of *the literal Babylon*, uses the appellation *mystically alone*; and describes under that title *the papal Roman empire*, both temporal and spiritual, as is manifest from the compound symbol of *the*

* “ This chapter (Isaiah xii.) is a hymn of praise proper to
“ be used in that triumphant state of the Church described
“ in the foregoing chapter” (Argument to Mr. Lowth’s Com-
ment. on Isaiah xii.) “ The Jews themselves seem to have
“ applied it to the times of the Messiah.” Bp. Lowth in loc.

woman riding upon the ten-horned beast, and (I may add) from the general context of the Apocalypse. Whereas Isaiah, writing *before* the downfall of *the literal Babylon*, uses the appellation *both literally and mystically*: and thus predicts *the overthrow both of the literal and the mystical Babylon*. Yet, so far as the arrangement of his prophecy is concerned, he seems to devote *the 13th chapter principally* to the one, and *the 14th* to the other; though, I believe, without excluding a double meaning from either chapter.

But it may naturally be asked, What is my authority for adopting this double mode of interpretation? Why may not the whole prophecy be applied to *the literal Babylon*? And why should it be supposed to have any connection with the prophecy, which may not improperly be thought to conclude with *the 12th chapter*.

I answer, that, even independent of certain remarkable passages contained in the prophecy of *the burden of Babylon**, my authority for adopting this double mode of interpretation is the opening of *the 14th chapter*. It is there predicted, that the Lord will have compassion on *Jacob*, and will yet choose *Israel*; that he will give them rest in their own land; that the stranger shall be joined unto them, and shall cleave unto *the house of Jacob*; that the nations shall take them, and bring them

* These will presently be noticed and commented upon.

into their own place ; that *the house of Israel* shall possess them, as servants and as handmaids, in the land of the Lord ; that they shall take those captive, whose captives they were ; and that they shall rule over their oppressors. Now, *when all these matters are accomplished* ; when the Lord has given them rest from their affliction, from their disquiet, and from their hard servitude : *in that day*, they are to take up a parable against their fallen enemy, *the king of Babylon*. *These matters* however can by no means be said to have been accomplished merely by *the restoration of Judah from the Babylonian captivity* *. Here the whole house of Jacob is to be brought back ; then Judah alone returned ; for it is little better than a quibble, as Bp. Horsley justly observes, to interpret the prophecies respecting *the general restoration of Israel* as accomplished in *the return of a few scattered individuals of the ten tribes with Judah*. Here the stranger is to be joined unto them, an august prediction of *the gathering in of the Gentiles to the millennian Church*, the eldest branch of which will be *the converted of Israel* : then, if the prophecy be applied to *the restoration of Judah from Babylon*, a single proselyte was occasionally converted to the law ; and latterly at least, as our Lord assures us, the conversion of such proselytes served only to make them two-fold more children of hell

* See Mr. Lowth's Comment. on Isaiah xiv. 1, 2.

than their Pharisaical converters*. *Here* the nations are to take them, and to bring them into their own place; *then* the Jews were restored by the instrumentality of the Medo-Persians only. *Here* the house of Israel is to possess those nations that restored them, as servants and as handmaids; by which, I suppose, we are to understand, that they shall acknowledge the primogeniture of the Levitical Church, and both temporally and spiritually minister to its restoration and support†: *then* the Jews did not possess their restorers the Persians, as servants and as handmaids, in *any sense* that the words are capable of. *Here* they are to take those captive, whose captives they were, and are to rule over their oppressors: *then* the Jews neither took any of the Babylonians captive, nor exercised any authority over the nation that had oppressed them. In short, if we admit this part of the prophecy to have been *at all* accomplished at the return of *Judah* from Babylon, we can only admit it in a very lax and vague manner, in a merely inchoate and imperfect sense. Every member of it compels us to look forward *to the yet future restoration of the whole house of Israel*; and every member of it will admit of a most easy and natural interpretation, if we *do* thus look forward. Accordingly Bp. Lowth, induced (I appre-

* Matt. xxiii. 15.

† See Isaiah ii. 1—5—xlix. 22, 23—lx—lxvi. 12, 19, 20—Rom. xi. 11—36.

hend) by such a train of reasoning as I have here drawn out at length, observes very justly, that
 “ the name of *Jacob* and *Israel*, used apparently
 “ with design in this place, each of which names
 “ includes *the twelve tribes*; and other circum-
 “ stances, mentioned in the two first verses of *the*
 “ 14th chapter, which did not in any complete
 “ sense accompany the return from the captivity
 “ of Babylon; seem to intimate, that this whole
 “ prophecy extends its views beyond that event*.”
 And, if it *do* extend its views beyond that event, to
 what can it extend them except *the final and general*

* Mr. Lowth, like myself, supposes Isaiah xi. xii. xiii. and xiv. to form one continued prophecy; nay he even extends it (somewhat unwarrantably, I think) to the end of chap. xxvii. He very justly maintains, that *the Babylon* of this prediction must unavoidably be understood in a double sense. “ After
 “ the description of those glorious times which should come
 “ to pass in the latter days, the prophet foretells the de-
 “ struction of God’s enemies, and begins with *Babylon*, whi-
 “ ther God’s people were to be carried captive, and therefore
 “ was a type or figure of *Antichrist* the great oppressor of
 “ God’s church in after times. And whoever carefully con-
 “ siders several particulars in this and the next chapter
 “ (Isaiah xiii. xiv.), and compares them with the former part
 “ of chap. xxi. with chap. xlvii. and Jerem. I. and li. which
 “ treat of the same subject, will easily find that these pro-
 “ phecies have an aspect beyond the taking of *Babylon* by
 “ Cyrus, inasmuch as the prophets describe this judgment as
 “ a decisive stroke, that should thoroughly vindicate the
 “ cause of oppressed truth and innocence, and put a final pe-
 “ riod to idolatry and to all the miseries and oppressions of
 “ God’s people.” Argument to Comment. on Isaiah xiii.

restoration of the house of Jacob? And, if it extend its views to *this final restoration*, as it plainly must do, then both *Babylon* and *her king* must be understood mystically. For it is said, that, in the day of *that very restoration* and *deliverance* which the prophet had been so fully describing, *the people of the Lord* shall take up their parable against *the king of Babylon*. But *the literal Babylon* has long since been blotted out of the list of nations. Therefore *the Babylon*, which is to be destroyed at the era of *the yet future restoration of Israel*, can only be a *mystical Babylon*: and consequently *its king* can only be a *mystical king of Babylon* *.

The accurate completion of the prophecy, particularly that part of it which is contained in *the 13th chapter*, in *the downfall and present state of the literal Babylon*, I shall pass over as being foreign to my subject: observing only, that the day of its overthrow is styled *the day of the Lord*, as being typical of *the great day of the second advent*; that is represented as being attended with *signs in*

* Mr. Lowth remarks, that Isaiah xiv. is “a continuation
“ of the same subject” as that treated of in the three pre-
ceding chapters, “containing a prediction of the utter down-
“ fall of the Babylonian empire and extirpation of the royal
“ family there, under which description is figuratively repre-
“ sented the destruction of the powers of *Antichrist*; the con-
“ sequence of which would be the deliverance and restoration
“ of the Jewish nation in particular, and of the Church in
“ general.” Argument to comment. on Isaiah xiv.

the sun, the moon, and the stars, the usual prophetic imagery to describe *political revolutions**; and that the prediction, respecting *the present desolate state of Babylon*, has been manifestly copied and transferred by St. John to *the future state of the mystical Babylon*†.

I have observed, that *the mystical Babylon* is *the whole papal Roman empire*, both temporal and spiritual, which, at the era of *the final restoration of Judah*, will have coalesced into a grand confederacy of *the beast under his last or Carlovingian head, the false prophet or the Romish hierarchy, and the vassal federal kings of the Latin earth*. Such being the case, it may be a matter of some doubt, whether by *the king of Babylon* we are to understand *the temporal, or the spiritual, chief of the Roman empire; the Carlovingian head* (which recent events apparently teach us to identify with *the infidel Antichristian king*), or *the false prophet*. There are certainly many points of resemblance in

* See Mr. Lowth on Isaiah xiii. 10:

† Compare Isaiah xiii. 19—22 with Rev. xviii. 2, 22, 23. Mr. Lowth remarks, that from the tenor of ver. 19 “we may conclude that this prophecy looks further to another *Babylon*, mentioned in the Revelation. This is a pregnant instance among many others, that the mystical sense of several prophecies, that is, the sense which is more remotely intended, comes nearer to the letter of the prophecies than that which some call the literal sense, and think to have been immediately designed by the prophet.”

the predicted character of *this mystical king of Babylon*, which might lead us to conceive him to be *the apostate bishop of Rome*; and there is undoubtedly no small similarity between his character and that of *the prince of Tyre*, as exhibited to us by Ezekiel, who teaches us like Isaiah to refer the overthrow of this prince to the days of *the final restoration of Israel**. Now, *the prince of Tyre*, as I shall hereafter shew at large, can only, from the description which is given of him, be *the papal man of sin*: whence we might suppose, that *the king of Babylon*, who is to perish at the very same era with *the mystical prince of Tyre*, must be *the papal man of sin* likewise, or *the spiritual sovereign of the Roman empire*. This however, I apprehend, is not the case; for there is a sufficient difference between the two portraits to shew that they cannot both have been intended for the same person.

The prince of Tyre is represented as having once been perfect, and as afterwards corrupting himself; as having *long* been in the holy mountain of God, whence he is at length cast out on account of his sins; and as defiling his sanctuaries by the iniquity of his traffic. Whereas *the king of Babylon* is depicted as having been uniformly corrupt; as oppressing the nations with armed violence, rather than seducing them by iniquitous blandishments; and as meditating, *only at the time of the completion*

* See Ezek. xxviii.

of the prophecy, to sit upon the mount of the divine presence, on the sides of the north. In other respects there is a considerable resemblance between their characters. There is in short much the same difference and much the same resemblance between them, that there is between Daniel's *infidel king* and St. Paul's *man of sin*: and I am strongly inclined to believe, that the two portraits are altogether distinct, and were drawn by Isaiah and Ezekiel for *the two sovereigns, temporal and spiritual, of the Latin empire*; in other words, *the Carlovingian head of the beast when united with Antichrist, and the false Romish prophet*.

But let us examine, how far the character of *the mystical king of Babylon* will answer to that of *the infidel king*.

They are both to be oppressors: they are both to smite the peoples with unrelenting strokes: they are both to rule the nations in their fury. If *the king of Babylon* is to sit in the mount of the divine presence; *the infidel king* is to pitch the curtains of his pavilions in the glorious holy mountain between the seas: and, if *the king of Babylon* is to be crushed in the land of God, and to be trampled down in his mountains; *the infidel king* is, in the very same region and at the very period, namely that of *the final restoration of Judah*, to come to his end, none being able to help him *. *The prince*

* Mr. Lowth, like myself, supposes Isaiah xiv. 13. and Dan. xi. 45. to be parallel passages. Comment. on Dan, xi. 45.

of Tyre indeed is said to be cast out of the holy mountain: but, in his case, *the holy mountain* must be understood, not of *the literal mount Zion*, but of *the Christian Church*; because he is described as having *long* been in it, even during his perfect or uncorrupted state*. Whereas, in the case of *the king of Babylon*, *the mount of the divine presence* must, like *the holy mountain between the seas* mentioned by Daniel, be understood literally: both because *the king* is not said, like *the prince of Tyre*, to have sat there in a perfect state, but only in the course of those events which terminate in his destruction; and because it is afterwards *literally* predicted that his overthrow shall take place in Palestine. Hence we must, I think, as in the parallel prophecy of Daniel, understand *the king's sitting in the mountain of the divine presence*, and *his afterwards perishing in the holy land*, as absolutely literal matters of fact. And here I may remark, that the region, assigned for the destruction of *the king of Babylon*, namely, *Palestine*†, sufficiently shews, that Isaiah meant to describe a

* Compare Isaiah xiv. 13. with Ezek. xxviii. 14, 15, 16. The whole context of this latter passage shews, that it can only be understood figuratively. But it will be discussed at large hereafter in its proper place.

† “ Surely, as I have devised, so shall it be; and, as I have purposed, that thing shall stand: to crush the Assyrian in my land, and to trample him on my mountains.” Isaiah xiv. 24, 25.

mystical

mystical character, and not to confine his prophecy merely to *the literal king of Babylon*. *The literal sovereign of Assyria* was assuredly never crushed in *the mountains of God's land*; but his empire, as it is well known, was broken by the Medo-Persians in *the very midst of his capital city*. Bp. Lowth accordingly observes, that “the circumstance of this judgment’s being to be executed *on God’s mountains* is of importance*.” He refers us indeed primarily to *the destruction of Sennacherib’s army near Jerusalem*; but supposes that the prophecy may have a still further view to *the overthrow of Gog and Magog*, as predicted by Ezekiel†. In thus stating the matter, I certainly think him altogether mistaken, except in his opinion that the prophecy yet remains to be fulfilled: for *the destruction of Sennacherib* was not at all connected

* Mr. Lowth has much the same observation. “To make this part of the verse (ver. 25.) agree better with what follows, *then shall the yoke depart from thy neck*, which words imply the final deliverance of God’s people; I am apt to think, that by *the Assyrian* may be meant *some remarkable enemies of God’s Church*” (Comment. in loc.) Mr. Fraser, in a similar manner, rightly conceives *the Assyrian* to be *the mystic, not the literal, king of Babylon*. “*The Assyrian* can be no other than *the king of Babylon* mentioned in the preceding part of the chapter; and the king of *ancient Babylon* cannot be intended, because no such event took place as his destruction in the land of Israel.” Key to the Prophecies. p. 322.

† Ezek. xxxix. 4.

even

even with *the return of Judah from the Babylonian captivity*; and *the overthrow of Gog and Magog*, as we shall hereafter see, will not take place at the era of *the final restoration of Israel*, but at the close of *the Millennium*.

If in some points the character of *the mystical king of Babylon* resemble that of *the infidel king*, in others it no less resembles that of *the Roman beast under his Carlovingian head*, when organizing a confederacy of vassal kings, and planning an expedition against Palestine. In the symbolical language of prophecy, he is styled *the bright morning star*, pre-eminent in lustre above all the other stars or sovereign princes of the political firmament: and he is represented, as proudly saying in his heart, *I will ascend the heavens: my empire shall be an universal one, extending over the whole heaven of royalty; above the stars of God, above all the anointed vice-gerents of the Lord, I will exalt my throne; subject to my federal influence, and owing their very existence to me, they shall be mere vassals of my empire; I will be a king of kings: I will be the sole effective head of a vast body politic; I will ascend above the heights of the clouds; I will be like the Most High.* Do we not in this description recognize *the beast under his last head*, aiming at universal empire, possessing an unbounded sway over many vassal princes, and daring in the last stage of his mad impiety to contend even with God himself?

The sum of the whole matter is this. We have here exhibited to us, under the mystic name of *the king of Babylon*, a power destined to perish, at the yet future era of *the restoration of Judah*, in the land of Palestine; after it has exercised a most merciless tyranny over the surrounding nations, and after it has seated itself in the mount of the divine presence. We learn from Daniel, that *a certain power*, which should begin to manifest itself subsequent to the reformation, and which for reasons both circumstantial and chronological can only be *infidel France**, will perform the very same actions, and will afterwards perish, at the very same time, and in the very same country. We further learn from St. John, that *the power*, which is to do and suffer all this, will be *the last head of the Roman beast*, contriving and influencing a confederacy of *the Pope and the Popish sovereigns of the Latin empire*†. Now, upon turning from prophecy to facts, we find all these predictions, at once harmonizing together, and wonderfully according with existing circumstances. *The republic of France*, after running the mad career by which the first stage of *the infidel king's* existence is so strongly marked, is become a *military despotism*. Recent events have made *the chief of that despotism* the undoubted representative of Charlemagne, by

* See my *Dissertation on the 1260 days*. Chap. vi.

† See my *Dissertation on the 1260 days*. Chap. xi. Sect. 3.

whose

whose very name indeed his servile flatterers delight to call him; and consequently have made him *the last or Carlovingian head of the beast*. And scarcely has he acquired this long coveted pre-eminence, ere he begins to form *a conspiracy of federal kings* as himself indeed scruples not to call them: *a conspiracy*, the rise of which we are taught by St. John to expect about this very period; and which, under *the sixth apocalyptic vial*, after *the Ottoman empire* shall have been overthrown, will begin to be gathered by secret diabolical influence to Megiddo in Palestine*. *The end of the monster* few perhaps of the present generation will behold: yet *that end* is unanimously predicted by the inspired prophets who treat *of the restoration of Judah*; and, from the accuracy with which all that they have foretold respecting *this impious tyranny* has been hitherto accomplished, we cannot doubt that all which they have declared respecting *its end* will be no less accurately accomplished.

Let any person, with these views of the subject, carefully peruse *the fourteenth chapter of Isaiah*, and, I think, he cannot but be struck with its wonderful exactness of description. *Judah and Israel*, now restored to their own country, exult over the

* It is a curious circumstance, that in one of the speeches, detailed by *the Moniteur* as delivered to the legislative body, the political system, which we now behold rapidly advancing to maturity, is styled *a confederacy and a pious league*.

downfall

downfall of *a mystic king of Babylon*; who is characterized as a merciless oppressor of the nations. The Lord hath broken the staff of the wicked, the sceptre of the rulers; the sceptre of him that smote the peoples in his wrath, that ruled the nations in his anger. By his fall the whole earth is at rest: and all, that behold it, exclaim; *Is this the man that made the earth to tremble; that shook the kingdoms; that made the world like a desert; that destroyed the cities? How art thou fallen from heaven, O day-star, son of the morning! How art thou cut down to the earth, thou that didst subdue the nations! Thou didst say in thy heart: I will ascend the heavens; above the stars of God I will exalt my throne; I will sit upon the mount of the divine presence, on the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High. But thou shalt be brought down to the grave, to the sides of the pit. Thou shalt be crushed in the land of the Lord; thou shalt be trampled upon in his mountains. Thy yoke shall depart from off Judah; thy burden shall be removed from off their shoulder*.*

Such

* Vitringa supposes, that this prophecy respecting *the king of Babylon* will receive its ultimate accomplishment in the downfall of *the Papacy*. Though I think that the character of this mystic sovereign corresponds much better with *the infidel tyrant* than *the Pope*, the interpretation of Vitringa is nevertheless important, as it shews his decided opinion, like that
of

Such will be the destruction of *Antichrist*: but the prophet, by “one of the boldest prosopopœias” that ever was attempted in poetry,” carries us yet

of the two Lowths, to have been, that we must look *beyond* the *literal* king of Babylon for the *complete* fulfilment of the prediction.

“Imperii vero Babylonici, ad quod Joannes in Apocalypsi
 “alludit, quo modo in hac prophetia describitur, hi sunt
 “characteres. α . Est imperium magnum et vastum. β . Cujus
 “metropolis est urbs magna, ampla, splendida, *regnorum*
 “*decus, excellentia sua superbiens* (Cap. xiii. 19.) γ . Quæ captivum
 “tenet populum Dei olim et longum tempus liberum,
 “*cumque duro premit jugo servitutis* (Cap. xiv. 1, 2, 3, 4.)
 “ δ . Cui præest *Rex* sive *Reges violenti*, tyranni crudeles, ex-
 “actores, populis violenter et inclementer imperantes (Cap.
 “xiii. 11. xiv. 6, 12.) ϵ . Tanto fastu se supra humana
 “omnia efferentes, ut se *Deo* æquent, et summan cum eo
 “partiri gaudeant gloriam (Vs. 13, 14.), *sedentes in templo*
 “*Dei*, tanquam Deus, et quidam *ad latera Aquilonis*. ζ .
 “Turbantes totum orbem, bellorumque inter gentes jacentes
 “semina (Cap. xiv. 16.) η . Qui Rex, complexè sumptus,
 “vi tandem dejectendus sit de throno imperii, et detrudendus
 “ad inferos (Cap. xiv. 15.) θ . Cum admiratione omnium
 “populorum et gentium, quæ crediderant imperium ejus fore
 “æternum (Cap. xiv. 6.) ι . Abolita simul omni hujus im-
 “perii successione (Vs. 21, 22.) κ . Interitu autem suo in-
 “volvet plenarium excidium Babelis, ita destruendæ, ut
 “nunquam postea habitetur (Cap. xiii. 20, 21. xiv. 23.) λ .
 “Cujus judicii administri essent maximam partem gentes
 “truces, crudeles, bellicosæ, Babeli septentrionales, non par-
 “suræ incolis Babelis (Cap. xiii. 17.) μ . Effectus autem
 “esset *liberatio* ecclesiæ a jugo, quo hactenus pressa fuerat,
 “ejusque jubilum cum deprædicatione divinæ justitiæ et
 VOL. I. N gratiæ

yet beyond his destruction. “ The regions of the
 “ dead are laid open, and *Hades* is represented as
 “ rousing up the shades of the departed monarchs.
 “ They rise from their thrones to meet *the king of*
 “ *Babylon* at his coming; and insult him on his
 “ being reduced to the same low estate of impo-
 “ tence and dissolution with themselves. The
 “ image of *the state of the dead*, or *the Infernum*
 “ *poeticum* of the Hebrews, is taken from their
 “ custom of burying those at least of the higher
 “ rank, in large sepulchral vaults hewn in the
 “ rock. Of this kind of sepulchres there are re-
 “ mains at Jerusalem now extant; and some that
 “ are said to be the sepulchres of *the kings of*
 “ *Judah*. You are to form to yourself the idea
 “ of an immense subterraneous vault, a vast gloomy
 “ cavern, all round the sides of which there are
 “ cells to receive the dead bodies. Here the de-
 “ ceased monarchs lie in a distinguished sort of
 “ state, suitable to their former rank, each on his

“ gratiæ (Cap. xiv. 1, 2.) Hæc nunc applica, sodes, ad Ro-
 “ mam, persecutricem sanctorum, et mysticos tanti imperii
 “ reges, et nullibi hærebis, exceptis iis, quorum implementum
 “ adhuc expectamus.” Comment. in Jesaiam in loc.

It is a remarkable circumstance, that, as *the literal Babylon* was destroyed by the instrumentality of nations which lay *northward* of it, so we have some reason to believe from prophecy that *a great northern nation* will be employed to punish *the Roman Babylon* while *Antichrist* is engaged in his expedition against Palestine. This point will be discussed hereafter, when I treat of the predictions of Daniel and St. John.

“ own

“ own couch, with his arms beside him, his sword
 “ at his head, and the bodies of his chiefs and
 “ companions round about him. These illustrious
 “ shades rise at once from their couches, as from
 “ their thrones; and advance to the entrance of
 “ the cavern to meet *the king of Babylon*, and to
 “ receive him with insults on his fall.

“ I believe it may with truth be affirmed, that
 “ there is no poem of its kind extant in any
 “ language, in which the subject is so well laid
 “ out, and so happily conducted, with such a rich-
 “ ness of invention, with such a variety of images,
 “ persons, and distinct actions, with such rapidity
 “ and ease of transition, in so small a compass,
 “ as in this ode of Isaiah. For beauty of dispo-
 “ sition, strength of colouring, greatness of senti-
 “ ment, brevity, perspicuity, and force of expres-
 “ sion, it stands among all the monuments of an-
 “ tiquity unrivalled *.”

* See Bp. Lowth's elegant and classical elucidation of this
 ode, in the notes to his translation of Isaiah.

PROPHECY VI.

The dispersion of the Jews—The irruption of Antichrist at the time of their restoration—The character of some maritime nation destined to restore the converted Jews—The occupation of mount Zion by Antichrist—His incursion of Egypt—The state of Egypt at this period—The religious connection of Assyria, Israel, and Egypt.

Isaiah xvii. 1. The burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap. 2. The cities of Aroer are forsaken: they shall be for flocks which shall lie down, and none shall make them afraid. 3. The fortress also shall cease from Ephraim, and the kingdom from Damascus and the remnant of Syria: they shall be as the glory of the children of Israel, saith the Lord of hosts. 4. For in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean. 5. And it shall be, as when the harvest man gathereth the corn, and his arm reapeth the ears; and it shall be as he that gathereth ears in the valley of Rephaim. 6. Yet gleaning grapes shall be left in it, as the shaking of an olive-tree, two or three berries in the top of the uppermost bough, four or five in the outmost branches of its fruitfulness,

fruitfulness, saith the Lord God of Israel. 7. At that day shall each man look to his Maker, and his eyes shall have respect to the Holy One of Israel. 8. And he shall not look unto the altars, the work of his hands; and what his fingers made he shall not regard, even the groves, and the images. 9. In that day, the cities of his strength shall be as the leaving of a ploughed field*, and as a branch, which they have left before the face of the children of Israel: and there shall be desolation. 10. Because thou hast forgotten the God of thy salvation, and the rock of thy strength thou hast not remembered; therefore thou shalt plant desirable plants, and a twig as a stranger shalt thou sow it. 11. In the day thou shalt vehemently labour to make thy plant grow; even in the early morning shalt thou cause thy seed to flourish: nevertheless the heap of the harvest-man shall be in a day of grief and heavy trouble.

* *The leaving of a ploughed field.*] I entirely agree with Mr. Parkhurst in this translation of the passage. The words contain a manifest allusion to the Mosaic laws relative to the not gleaning of their ploughed fields, vineyards, and olive-yards, but *leaving* somewhat of the fruits for the poor of the land (Compare Levit. ix. 9, 10. and Deut. xxiv. 19—21. in the Hebrew). The idea here designed to be conveyed, is the same as that in Ver. 6. an idea of desolation so extreme, as to leave in the land nothing more than the bare gleanings of the people. See Parkhurst's Heb. Lex. Vox חרש. The Bp. of Killalla, with much sound judgment, adopts this translation of Mr. Parkhurst.

12. Ho! multitude of many people; as the tumultuous noise of the sea they roar tumultuously: and the vehement noise of the nations, as the noise of mighty waters they vociferate! 13. The nations shall roar indeed as the roaring of many waters: yet he shall rebuke them, and they shall flee far off; and they shall be chased as the chaff of the mountains before the wind, and as a rolling thing before the whirlwind. 14. In the time of the evening, and behold destruction! before morning, and they are not. This is the portion of them that trouble us, and the lot of them that spoil us.

xviii. 1. Ho! land of the perpetual shadow of sails*, which art beyond the rivers of Cush; 2. Accus-

* *Ho! land of the perpetual shadow of sails.*] This translation is adopted on the following grounds—Since some maritime nation plainly seems here to be spoken to, I think we are warranted in understanding כנפִים metaphorically, as *the wings of ships, or sails*; πλοίων πτερuges, as the LXX translate it. Though Bp. Horsley renders the word by *wings*, and conceives the most natural exposition of the expression to be, that some great people, famous for taking under their protection—*under the shadow of their wings*—those whom they received into their alliance, is intended: yet he remarks, that both the LXX, Jonathan, and Coverdale, understood כנפִים to mean *sails*; and afterwards allows, that this sense seems to be insinuated in the imagery of the first verse (Letter on Isaiah xviii. p. 26, 88.) To myself it certainly appears to be by far the most natural sense, as it does likewise to the Bp. of Killalla, because it best accords with the subsequent context—I take לַיָּם to be a substantive, not a participle: it is
לַיָּם,

Accustomed to send messengers * by sea, even in bulrush vessels †, upon the surface of the waters ! Go, swift messengers, unto a nation dragged away and plucked, unto a people wonderful from their beginning hitherto, a nation expecting, expecting, and trampled under foot, whose land rivers have

צל, *a shadow*, in its reduplicate form, which involves the idea of *frequency* or *intensity* of action. Aquila renders it σκια. The expression ארץ צלצל כנפים, *a land of the perpetual shadow of sails*, describes the most remarkable quality of the country spoken to. It is a genuine Hebraism, perfectly analogous to ארץ נחלי מים, *a land of streams of water*. See Dent. viii. 7, 8. x. 7. 2 Kings xviii. 32. Isaiah xxxvi. 17. Compare Isaiah liii. 3. Gen. xxv. 27. 1 Chron. xxii. 9.

This version has been submitted to the Bp. of Killalla; and, though it differs from his own, I have the pleasure of saying that he does not object to it.

* *Accustomed to send messengers.*] “ The form of the expression in the original signifies, not *a single act of sending once*, but *the habit of sending perpetually*. The word צירים may be taken for *persons employed between nation and nation*, for the purposes either of negociation or commerce.” Letter on Isaiah xviii.

† *Bulrush vessels.*] “ This is a figurative expression; descriptive of skill in navigation, and of the safety and expedition with which the inhabitants of the land called to are supposed to perform distant voyages. *Navigable vessels* are certainly meant. If the country spoken to be distant from Egypt, *vessels of bulrush* are only used as an apt image, on account of their levity, for *quick-sailing vessels of any material*.” Letter on Isaiah xviii.

spoiled *." 3. All ye, the inhabitants of the world, and dwellers upon earth, shall see the lifting up, as it were, of a banner upon the mountains, and shall hear the sounding, as it were, of a trumpet. 4. For thus saith the Lord unto me: I will sit still (but I will keep my eye upon my prepared habitation), as the parching heat just before lightning, as the dewy cloud in the heat of harvest. 5. For afore the harvest, when the bud is coming to perfection, and the blossom is become a juicy berry, he will cut off the useless shoots with pruning hooks, and the bill shall take away the luxuriant branches. 6. They shall be left together to the bird of prey of the mountains, and to the beasts of the earth. And upon it shall the bird of prey summer, and all the beasts of the earth upon it shall winter. 7. At that season a present shall be led to the Lord of hosts, of a people dragged away and plucked, even of a people wonderful from their beginning hitherto; a nation expecting, expecting, and trampled under foot, whose land rivers have

* *Have spoiled.*] See Bp. Horsley's elaborate note. He justly observes, that those few commentators, who venture to give an opposite meaning to the original word, first beg the question that *the land must be Egypt*, and then labour to elicit such a translation as may *suit* that opinion. It is on this very principle of adaptation, that the Bp. of Killalla boldly substitutes *create*, because the Nile *creates land* in Egypt. In his letter to me, his Lordship however acknowledges, that he is not quite sure of it.

spoiled,

spoiled, unto the place of the name of the Lord of hosts, mount Sion.

xix. 1. The burden of Egypt. Behold, the Lord rideth upon a swift cloud, and cometh unto Egypt: and the idols of Egypt are moved at his presence, and the heart of Egypt shall melt in the midst of it. 2. And I will cover in tents* the Egyptians against the Egyptians: and they shall fight, every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom. 3. And the spirit of Egypt shall fail in the midst thereof; and I will destroy

* *I will cover in tents.*] So I have ventured to render סִכְכֹּתִי, attributing to the primitive the sense of one of its derivatives. The context shews, that it cannot mean *I will protect*. The Vulgate reads *concurrere faciam*; the LXX, ἐπεγερθησονται Αἰγυπτίοι ἐπ' Αἰγυπτίους; the Chaldee Paraphrast, *concurrere faciam*; the Syriac, *concitabo*; and the Arabic, *irruent Ægyptii in Ægyptios*. All these convey the very same idea of *the Egyptians being in a state of civil war with the Egyptians*. Buxtorf translates it *I will mix*; and arranges סִכְךָ and סִיךָ, which he gives in its reduplicate form, as distinct roots. They seem however to be only different modifications of the same word, the primitive idea of which is *to cover* or *overspread*. Hence its sense is extended to *anointing*, because *anointing* is *covering any thing with ointment*. But it is difficult to conceive how it can be *further* extended to *mixing*, on the ground that ointments are wont to be prepared by *mixing*: because it is obvious, that such a sense has not the least affinity with its primitive meaning. The word does not signify *to anoint*, because ointments are *mixed*, but because they are *spread over* the person anointed.

the

the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards. 4. And the Egyptians will I give over into the hand of cruel lords; and a fierce king shall rule over them, saith the Lord, the Lord of hosts. 5. And the waters shall fail from the sea, even the river shall be wasted and dried up. 6. And the rivers shall be removed away; and the embanked canals* shall be emptied and dried up: the reeds and flags shall wither. 7. The plants by the streams, by the mouth of the streams, and every thing sown by the streams, shall wither, be driven away, and be no more. 8. The fishers also shall mourn; even all they, that cast the hook into the streams, shall lament; and they, that spread nets upon the waters, shall languish. 9. Moreover they that work in yellow flax, and they that weave nets†, shall be confounded. 10. And their toils‡ shall be broken,

* *The embanked canals.*] “*Rivi aggerum*, as the Vulgate “has it. The canals, by which the waters of the Nile were “distributed, were fortified by mounds or banks, מִצֹּר.” Bp. of Killalla in loc.

† *They that work in yellow flax, and they that weave nets.*] Bp. Lowth translates this passage, *They that work the fine flax shall be confounded, and they that weave net-work*. But the context seems to shew, that not *fine flax* fit for the purposes of weaving *ornamental net-work* is here intended, but *coarse flax* for the making of *fishing-nets*.

‡ *Their toils.*] So I render שְׂתֵיחָה. See Parkhurst's Heb. Lex. Vox שֵׁת.

even

even all they that earn wages* at the fish-pools. 11. Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh† is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings! 12. Where are thy wise men? and let them tell thee now, and let them know what the Lord of hosts hath counselled against Egypt. 13. The princes of Zoan are become fools, the princes of Noph are deceived, and the corner stones of its tribes have seduced Egypt. 14. The Lord hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to stagger in all its works, as a drunken man staggereth in his vomit. 15. Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do. 16. In that day shall Egypt be like unto women: and it shall be afraid and fear, because of the shaking of the hand of the Lord of hosts, which he shaketh over it. 17. And the land of Judah shall be a terror unto Egypt: every one, that maketh mention thereof, shall be afraid in himself; because of the counsel of the Lord of hosts, which he hath determined against it. 18. In that day shall five cities in the

* *Earn wages.*] So I render עָשִׂי שָׂכָר. *Make a gain of ponds for live fish.* Bp. of Killalla.

† *The wise counsellors of Pharaoh.*] Isaiah describes the future state of Egypt in terms, strictly applicable only to his own times; as, in verses 19, 20, 21, he represents the worship of future times, according to the rites and ceremonies of his own.

land of Egypt speak the religious confession of Canaan, and swear to the Lord of hosts: one shall be called the city of Heres*. 19. In that day there shall be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. 20. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour and a great one, and he shall deliver them. 21. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall minister sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. 22. And the Lord shall smite Egypt; he shall smite, and heal it: and they shall return even to the Lord, and he shall be intreated of them, and shall heal them. 23. In that day there shall be a high-way out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians. 24. In that day shall Israel be third with Egypt and with Assyria, even a blessing in the midst of the land. 25. Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

* *The city of Heres.*] *Heres* or *Ares* was an oriental name of the Sun. The city of Heres accordingly was called by the Greeks *Heliopolis*. See my *Dissert. on the Cabiri*, Vol. i. p. 104. and Bp. Lowth, and the Bp. of Killalla, in loc.

COMMENTARY.

I am inclined to consider *these three chapters* as forming jointly *a single prophecy*, and as containing only a more full and ample account of the matters foretold in the former part of *the preceding prophecy**. The order observed in both is nearly the same; and both equally harmonize with *the collateral prediction* of Daniel† in closely connecting *the fate of Egypt* with *the restoration of Judah*.

The prophecy now under consideration commences with matter not indeed immediately relating to the principal subject of it, yet affording an opportunity of a sufficiently easy digression. “*The burden of Damascus*, opened at the beginning of *the 17th chapter*, naturally brings the prophet to speak of *the subversion of the kingdom of Israel*, in those days in alliance with the Syrians: and to be overthrown by the same enemy at the same time. The prediction of *the subversion of the kingdom of Israel* leads the prophet to warn *the Jewish people in general* of the judgments which await them, with manifest allusion in *the 11th verse*, as Casaubon has observed, to *the final dispersion of the nation by the Romans*. And the allusion to *this final dis-*

* Isaiah xi. 10—16.

† Dan. xi. 41, 42, 43, 45. xii. 1.

“ *persion*

“ *persion* leads, as it almost always does, to a prediction of *the final restoration*. This is delivered generally in *the 12th, 13th, and 14th verses of the 17th chapter**.”

In foretelling *the dispersion of the Jews*, and its various concomitant circumstances, Isaiah is wonderfully particular. He declares, that they should be cut down and carried away from the country of their fathers, in the same manner as a husbandman reaps his corn and conveys it from the fields where it had grown; and yet that a few stragglers, the wreck of a once mighty people, should remain, like gleanings, in the land†. Great however as their

* Bp. Horsley's Letter on Isaiah xviii. p. 100.

† The figures here used by the prophet are peculiarly apposite. *The Jews* should not only be cut down, as in the ordinary calamities of war; but the whole nation should be utterly taken away from their own land, as a reaper gathers the ears of corn. Yet, notwithstanding their general dispersion, a remnant should be left, strangers and pilgrims, in the land of their fathers, like the few grapes that remain at the gathering in of the vintage, or the few olive-berries that are overlooked in the season of making oil. As the prophecy was, such has been the event. “ When the emperor Adrian had subdued *the rebellious Jews*, he published an edict, forbidding them upon pain of death to set foot in Jerusalem, or even to approach the country round about it. Tertulian and Jerome say, that they were prohibited from entering into Judæa. From that time to this their country hath been in the possession of foreign lords and masters, few of *the Jews* dwelling in it, and those only of a low servile condition. Benjamin of Tudela in Spain, a celebrated
“ Jew

their sins and their calamities should be, during the whole time of their dispersion, they at least should keep themselves from their former besetting crime, an infatuated attachment to the idolatrous vanities of the gentiles *. Nevertheless their worship,

“ Jew of the 12th century, travelled into all parts to visit
 “ those of his own nation, and to learn an exact state of
 “ their affairs: and he hath reported, that Jerusalem was
 “ almost entirely abandoned by *the Jews*. He found there
 “ not above two hundred persons, who were for the most
 “ part dyers of wool, and who every year purchased the privilege of the monopoly of that trade. They lived all
 “ together under David’s tower, and made there a very
 “ little figure. If Jerusalem had so few Jews in it, the rest
 “ of the holy land was still more depopulate. He found two
 “ of them in one city, twenty in another; most whereof were
 “ dyers. In other places there were more persons; but in
 “ upper Galilee, where the nation was in the greatest repute
 “ after the ruin of Jerusalem, he found hardly any Jews at all.
 “ A very accurate and faithful traveller of our own nation
 “ (Sandys) who was himself also in the holy land, saith, that
 “ it is for the most part now inhabited by Moors and
 “ Arabians; those possessing the vallies, and these the mountains. Turks there be few; but many Greeks, with other
 “ Christians of all sects and nations, such as impute to the
 “ place an inherent holiness. Here be also some Jews: yet
 “ inherit they no part of the land, but in their own country
 “ do live as aliens.” Bp. Newton’s Dissert. viii.

* It is almost superfluous to observe, that, during the whole period of their present dispersion, *the Jews* have been as remarkable for their detestation of idolatry, as they were heretofore notoriously prone to it. Although some of them may have been constrained by the tortures of the inquisition to
 worship

ship, though free from idolatry, should not be pleasing unto God. In consequence of their forgetting the God of their salvation, and disregarding the rock of their strength, their strong cities should be forsaken; there should be a great desolation in the land; and they themselves, while strangers in foreign countries, should be given up to the folly of painfully accumulating riches and never deriving any benefit from them*.

Here

worship the images of the Papists, force and the fear of death have alone compelled them to violate what they justly esteem the fundamental precept of the Law. Thus have prophecies, apparently contradictory to each other, been minutely fulfilled. Some declare, that *the Jews* should never, during their dispersion, relapse into idolatry; others, that they should *serve gods, the work of men's hands*. Accordingly, they have never voluntarily and nationally become idolaters, since the destruction of their polity by the Romans; although many individuals among them have been constrained by the Papists to bow down before the idols of the Latin church. Vide supra Commentary on Prophecy I. and infra on Prophecy XVII.

* The idea of the passage seems to be, that *the Jews*, in consequence of their rejecting the Messiah, should be judicially given up to the most sordid avarice. Ever labouring to accumulate riches in foreign lands; *rising early in the morning, and late taking rest, and eating the bread of carefulness*; they should still reap no harvest from their toil, but the day of their expected enjoyment should be *a day of grief and heavy trouble*. The various oppressions, which this sordid people (most unjustly no doubt) have suffered, are almost endless. "What frequent seizures have been made of their effects in almost all countries! How often have they been fined and
" fleeced

Here “ the prophet, by a sudden exclamation
 “ of surprize (ill rendered in our common English
 “ version *Woe to*), gives notice, that a new scene
 “ suddenly breaks upon him. He sees *the armies*
 “ *of Antichrist* rushing on in the full tide of con-
 “ quest, and pouring like a deluge over the land
 “ of God’s people *. He no sooner sees them, than
 “ he declares that *God shall rebuke them*; that
 “ they shall flee with precipitation and in dismay;
 “ and *shall be chased, as the chaff of the mountains*
 “ *before the wind, and as a rolling thing before*
 “ *the whirlwind* †. Elated with this glorious scene
 “ of the total rout of *the apostate confederacy*, he
 “ addresses his countrymen, in words of exulta-
 “ tion and triumph: *This is the portion of them*

“ fleeced by almost all governments! How often have they
 “ been forced to redeem their lives with what is almost as
 “ dear as their lives, their treasure! Instances are innu-
 “ merable. We will only cite an historian of our own, who
 “ says that Henry III. always polled *the Jews* at every low
 “ ebb of his fortunes. One Abraham, who was found delin-
 “ quent, was forced to pay 700 marks for his redemption.
 “ Aaron, another Jew, protested that the king had taken
 “ from him at times, 30,000 marks of silver, besides 200
 “ marks of gold, which he had presented to the queen. And
 “ in like manner he used many other of *the Jews*. When
 “ they were banished in the reign of Edward I, their estates
 “ were confiscated, and immense sums thereby accrued to
 “ the crown.” Bp. Newton’s Dissert, vii.

* Isaiah xvii. 12.

† Ver. 13.

“that spoil us, and the lot of them that rob
us*.”

“Having thus, in general terms, predicted the
final success and happiness of his nation, he pro-
ceeds, in the 18th chapter, to the description of
visions, more particularly declarative of the
manner, and of the time, of their deliverance†.”

And first the vision of the armies of Antichrist, at the close of the 17th chapter, is succeeded by a vision of the people who are destined to take the lead in converting and restoring one great division of Judah. Isaiah beholds their fleets rapidly approaching from far distant regions to Palestine; and describes them as possessing a powerful navy,

* Ver. 14. Bp. Lowth confines all the first part of this prophecy to the taking of Damascus by Tiglath Pileser, his overrunning a great part of Israel, and the conquest of that kingdom and the captivity of the people effected a few years after by Shalmaneser. Hence he is led to pronounce, that the three last verses of the 17th chapter have no relation to those which precede them, and have as little connection with what follows; but that they are to be referred solely to the invasion and overthrow of Sennacherib. But let only the first part of the prophecy be supposed to treat ultimately and indeed chiefly of the dispersion of the Jews by the Romans, and we shall immediately perceive the close connection of the whole. From the dispersion of the Jews, Isaiah rapidly passes to the overthrow of their last enemy Antichrist, and to their restoration by some great maritime power. In short, so far from these different predictions being wholly unconnected, they appear to me to be inseparably connected.

† Bp. Horsley's Letter on Isaiah xviii. p. 100.

as sailing with ease and expedition to remote parts of the world, and as being faithful worshippers of God: in short, they appear to be *some great maritime nation*, that shall possess the empire of the sea at the time when *the 1260 years* shall expire, and when *the Jews* shall begin to return into their own land. To *this distant nation* the prophet calls aloud, and summons them to receive their high commission from the Lord.

Go, swift messengers, unto a nation long apparently forsaken by God; a nation dragged away from their own country, and plucked; a nation wonderful from their beginning hitherto; a nation perpetually expecting their promised Messiah, and yet trampled under foot; a nation whose land the symbolical rivers of foreign invaders have for ages spoiled.*

* “ Go swift messengers: you, who by your skill in navigation and your extensive commerce and alliances, are so qualified to be carriers of a message to people in the remotest countries, go with God’s message *unto a nation dragged away*, to the dispersed Jews; a nation dragged away from its proper seat, and plucked of its wealth and power; a people wonderful from the beginning to this very time for the special providence, which has ever attended them and directed their fortunes; a nation still lingering in expectation of the Messiah, who so long since came and was rejected by them, and now is coming again in glory; a nation universally trampled under foot; whose land, rivers, armies of foreign invaders, the Assyrians, Babylonians, Syro-Macedonians, Romans, Saracens, and Turks, have overrun and depopulated.” Letter on Isaiah xviii.

“ We have now heard *messengers* summoned.
 “ We have heard a command given to them, to go
 “ swiftly with the message. We have heard the
 “ people described, to whom the message was to
 “ be carried. It might be expected we should
 “ next hear the message given to *the messengers* in
 “ precise terms. But in prophecy, the curtain (if
 “ the expression may be allowed) is often sud-
 “ denly dropped upon the action that is going on,
 “ before it is finished; and the subject is con-
 “ tinued in a shifted scene, as it were, of vision.
 “ This I take to be a natural consequence of the
 “ manner, in which futurity was represented, in
 “ emblematical pictures, to the imagination of the
 “ prophet: and the breaks and transitions are
 “ more or less sudden, according to the natural
 “ turn of the writer’s mind. In Isaiah, the tran-
 “ sitions are remarkably sudden and bold; and
 “ yet this suddenness and boldness of transition is
 “ seldom, I think, if ever, in him, a cause of ob-
 “ scurity. In the present instance, the scene of
 “ *messengers, sent upon a message*, is suddenly
 “ closed with this *second verse*, before *the messen-*
 “ *gers* set out, before even the message is given to
 “ them. But the new objects, which are immedi-
 “ ately brought in view, evidently represent, under
 “ the usual emblems of sacred prophecy, other parts
 “ of the same entire action; and declare, with
 “ the greatest perspicuity, the purport, the season,
 “ and the effect, of the message. An ensign, or
 “ standard,

“ standard, is lifted up on the mountains— a
 “ trumpet is blown on the hills—the standard of
 “ the cross of Christ—the trumpet of the Gospel *.
 “ The resort to the standard, the effect of the
 “ summons in the end, will be universal. A
 “ pruning of the vine shall take place, after a long
 “ suspension of visible interpositions of Provi-
 “ dence †, just before the season of the gathering
 “ of

* “ The banner of the cross, to be lifted up more conspi-
 “ cuously than ever before; the trumpet of the Gospel, to be
 “ sounded more loudly, than ever before, in the latter ages.”
 Letter on Isaiah xviii.

† “ This verse (Isaiah xviii. 4.) represents a long cessation
 “ of visible interpositions of Providence, under the image of
 “ God’s sitting still; the stillness of that awful pause, under
 “ the image of that torpid state of the atmosphere in hot
 “ weather, when not a gleam of sunshine breaks for a moment
 “ through the sullen gloom; not a breath stirs: not a leaf
 “ wags; not a blade of grass is shaken; no rippling wave
 “ curls upon the sleeping surface of the waters; the black
 “ ponderous cloud, covering the whole sky, seems to hang
 “ fixed and motionless as an arch of stone; nature seems
 “ benumbed in all her operations. The vigilance nevertheless
 “ of God’s silent providence is represented under the image
 “ of his keeping his eye, while he thus sits still, upon his
 “ prepared habitation. The sudden eruption of judgment,
 “ threatened in the next verse, after this total cessation, just
 “ before the final call to Jew and Gentile, answers to the
 “ storms of thunder and lightning, which, in the suffocating
 “ heats of the latter end of summer, succeed that perfect
 “ stillness and stagnation of the atmosphere. And, as the
 “ natural thunder, at such seasons, is the welcome harbinger

“ of the fruits. *A vine, in the prophetic language,*
 “ *is an image of the church of God; the branches*
 “ *of the vine are the members of the church; and*
 “ *the useless shoots, and unfruitful luxuriant*
 “ *branches, are the insincere nominal members of*
 “ *the church. And the pruning of such shoots*
 “ *and branches of the vine is the excision of such*
 “ *hypocritical professors, at least the separation*
 “ *of them from the church by God's judgments.*
 “ This verse therefore and the following clearly
 “ predict a judgment to fall upon the church for its
 “ purification, and the utter destruction of hypo-

“ of refreshing and copious showers; so, it appears, the
 “ thunder of God's judgments will usher in the long desired
 “ season of the consummation of mercy. So accurate is the
 “ allusion in all its parts.” Letter on Isaiah xviii.

It may here be observed, how exactly Scripture corresponds with Scripture. The long cessation of the visible interpositions of Providence has led the members of *Antichrist* to deny that such interpositions ever took place: yet in this very denial they have unwittingly accomplished the prophecies. In *the last days* were to arise scoffers, walking after their own lusts, contemptuously asking *where is the promise of God's coming*, denying that the earth was ever overwhelmed by the deluge, and asserting that all things continue as they were from the beginning of the creation. The Lord however hath already begun to shake both the political heavens and the political earth; and, ere long perhaps, Infidelity may be constrained with unwilling eyes to behold the restoration of *Israel* amidst such signs and wonders, as she can neither contradict nor oppose.

“ critical

“ critical professors of the truth *. The purifi-
 “ cation of the Christian church, by the awful vi-
 “ sitions predicted in this passage, seems to be
 “ the proper preparative for the renewal of the
 “ call, to them that are near, *the Jews*; and to
 “ them that are yet afar off, *the Gentile tribes* not
 “ yet converted. Immediately after this purgation
 “ of the church, at the very time when the bird
 “ of prey with all the beasts of the earth, *Anti-*
 “ *christ with his rebel rout*, shall have fixed his
 “ seat between the seas, in the holy mountain †,
 “ a present shall be brought to the Lord of hosts;
 “ the nation, described in ver. 2. as those to whom
 “ *the swift messengers* are sent, after their long
 “ infidelity, shall be brought as a present unto
 “ Jehovah. They shall be converted to an ac-
 “ knowledgment of the truth; and they shall be
 “ brought to the place of the name of Jehovah,
 “ to mount Sion: they shall be settled in peace
 “ and prosperity, in the land of their original in-
 “ heritance ‡. This

* “ God, in the latter ages, will purify his Church with sore
 “ but wholesome judgments. Compare John xv. 1, 2.”
 (Letter on Isaiah xviii.) These judgments will probably be
 the troubles occasioned by incessant war.

† “ It was a prevailing opinion among the early fathers,
 “ that *Antichrist* is to possess himself of the Holy Land, and
 “ that there he is to perish.” (Letter on Isaiah xviii.) This
 opinion was manifestly founded on Dan. xi. 41, 45, not to
 mention other parallel prophecies.

‡ “ When the present offered consists of persons, the
 “ offered, as well as the offerers, must be worshippers. For

“ This then is the sum of this prophecy, and
 “ the substance of the message, sent to the people
 “ dragged about and plucked. That in the latter
 “ ages, after a long suspension of the visible inter-
 “ positions of Providence, God, who all the while
 “ regards that dwelling place which he never will
 “ abandon, and is at all times directing the events
 “ of the world to the accomplishment of his own
 “ purposes of wisdom and mercy; immediately
 “ before the final gathering of his elect from the
 “ four winds of heaven, will purify his church by
 “ such signal judgments, as shall rouse the atten-
 “ tion of the whole world, and, in the end, strike
 “ all nations with religious awe. At this period,
 “ *the apostate faction* will occupy the holy land.
 “ *This faction* will certainly be an instrument of
 “ those judgments, by which the church will be
 “ purified. That purification therefore is not at all
 “ inconsistent with the seeming prosperity of the
 “ affairs of *the atheistical confederacy*. But, after
 “ such duration, as God shall see fit to allow to
 “ the plenitude of its power, *the Jews*, converted
 “ to the faith of Christ, will be unexpectedly
 “ *to be offered is to be made a worshipper*; or, in some in-
 “ stances, *to be devoted to some particular service in which the*
 “ *general character of a worshipper is previously implied*, both
 “ in the person who hath authority so to devote, and in the
 “ devoted, as in the instances of Jephthah’s daughter and the
 “ child Samuel. The people therefore, brought as a present
 “ to Jehovah to mount Zion, will be brought thither in a con-
 “ verted state.” Letter on Isaiah xviii.

“ restored

“ restored to their ancient possessions. *The swift*
 “ *messengers* will certainly have a considerable
 “ share, as instruments in the hand of God, in the
 “ restoration of the chosen people. Otherwise, to
 “ what purpose are they called upon (Ver. 1.) to
 “ receive their commission from the prophet? It
 “ will perhaps be some part of their business to
 “ afford *the Jews* the assistance and protection of
 “ their fleets. This seems to be insinuated in the
 “ imagery of the first verse. But the principal
 “ part, they will have to act, will be that of *the*
 “ *carriers of God's message to his people*. This
 “ character seems to describe some Christian
 “ country, where the prophecies, relating to the
 “ latter ages, will meet with particular attention;
 “ where the literal sense of those, which promise
 “ *the restoration of the Jewish people*, will be
 “ strenuously upheld; and where these will be so
 “ successfully expounded, as to be the principal
 “ means, by God's blessing, of removing the veil
 “ from the hearts of *the Israelites*—

“ In what people of the earth, of the eastern
 “ or the western world, the characters of *the mes-*
 “ *senger people* may be found, when the time shall
 “ come for the accomplishment of the prophecy,
 “ is hitherto uncertain in that degree, that we are
 “ hardly at liberty, in my judgment, to conjecture.
 “ But I cannot but say, that it seems in the highest
 “ degree improbable, that *the atheistical demo-*
 “ *cracy of France* should be the people, for whom
 “ the

“ the honour of that office is intended. *The French*
 “ *democracy*, from its infancy to the present mo-
 “ ment, has been a conspicuous and principal
 “ branch at least of the western *Antichrist*. *The*
 “ *messenger people* is certainly to be a Christian
 “ people. For I think it cannot be doubted, that
 “ *the messenger people*, and *the leaders of the*
 “ *present to Jehovah to mount Sion*, are the same
 “ people. And the act of leading a present to
 “ Jehovah to mount Sion must be an act of wor-
 “ shippers of Jehovah ; for it is an act of worship.
 “ They therefore who lead the present will be true
 “ worshippers, performing that service from reli-
 “ gious motives. Those, who shall thus be instru-
 “ ments in this blessed work, may well be de-
 “ scribed, in the figured language of prophecy, as
 “ the carriers of God’s message to his people.
 “ The situation of the country, destined to so high
 “ an office, is not otherwise described in the pro-
 “ phesy, than by this circumstance ; that it is to
 “ be beyond the rivers of Cush : that is, far to the
 “ west of Judæa, if these rivers of Cush are to be
 “ understood, as they have been generally under-
 “ stood, of the Nile and other Ethiopian rivers ;
 “ far to the east, if of the Tigris and the Eu-
 “ phrates. The one, or the other, they must de-
 “ note ; but which, is uncertain—
 “ My notion of the prophet’s geographical lan-
 “ guage is, that it is the language of the Phenician
 “ voyagers of his time. And, in those times, the
 “ most

“ most distant voyages being made along the
 “ coasts, the Phenician mariners would speak of
 “ every place which lay to the west of the mouths
 “ of the Nile, as beyond the Nile, that is, in the
 “ poetical language of the prophet, beyond the
 “ rivers of Cush ; because, keeping always along
 “ the coast, they would pass within sight of the
 “ mouth of the Nile, before they reached that
 “ western place. According to this nautical
 “ phraseology of the voyagers of those times, the
 “ circumstance of being beyond the rivers of Cush
 “ was alike applicable to France, Spain, Portugal,
 “ Great Britain, Ireland, Denmark, in short any
 “ part of Europe without the streights. Not more
 “ to any part of Europe, than to any part of
 “ Africa, without the streights. Not more to any
 “ part of Europe or Africa, than to the whole
 “ eastern coast of North and South America. The
 “ particular situation of the country therefore is
 “ by no means ascertained by this circumstance *.”

Yet, however indefinite the present prophecy may
 be in fixing the precise quarter of the globe where
 we are to look for *the messenger people*, others,
 which will be discussed hereafter in their proper
 place, give us sufficient reason to believe that they
 will be some European nation. *What* European
 nation indeed, is wholly uncertain ; but their cha-
 racter, as described by Isaiah, necessarily leads us

* Letter on Isaiah xviii.

to conclude, that they will be *a maritime nation of faithful worshippers*.

The prophet has now foretold the chief matters relative to *the restoration of the converted Jews*; such as their being opposed unsuccessfully by the army of *Antichrist*, and their being assisted in their return to their own country by a *great maritime nation of faithful worshippers*: he proceeds therefore next to detail certain collateral events, which will be closely connected with their restoration.

He had already foretold in a former prophecy *, that the Lord should smite with a drought *the tongue of the Egyptian sea*, and that he should shake his hand over *the great river of Assyria* with a vehement wind; in order that there might be a high-way for the remnant of his people, and that they might return, as they did of old out of the land of Egypt. He now enters more diffusely upon the subject, connecting it, as before, both with *the exploits of Antichrist*, and with *the restoration of the Jews*—In a strain of awful sublimity, he represents the Almighty as riding upon a swift cloud, and as confounding the counsels of Egypt; as sowing discord among her governors, and as giving her over into the hand of cruel lords and a fierce king—*The tyrant and his inferior lords*, here described, I take to be *Antichrist* and *his vassal kings*, during the period of his temporary success. In a parallel prophecy of Daniel, his

* Isaiah xi. 15, 16.

character is largely set forth : and it is intimated, that, at the epoch of *the restoration of the Jews*, the land of Egypt shall not escape him ; but that he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt ; and that the Libyans and Cushim shall be at his steps *. Hence Isaiah, in perfect accordance with Daniel, predicts, that, at this very epoch, Egypt shall be delivered into the hand of a *fierce king* : for, that the conquest of Egypt by *the fierce king* is to be referred to this epoch, will be manifest to any one, who compares the language used by Isaiah in his former prophecy with that which he uses at the close of the present prophecy †. In the former, he foretells, that there shall be a high-way for the remnant of his people that shall be left from Assyria : in the present, he similarly foretells, that, notwithstanding the success of *the Antichristian tyrant*, God will deliver Egypt by the hand of a mighty Saviour, convert it to the profession of real religion, and cause a high-way to be made between it and Assyria through the land of Israel, so that there shall be a free religious intercourse between the three countries.

* Dan. xi. 41.—xii. 1.

† Mr. Fraser, like myself, applies this prophecy to the era of *the restoration of Judah* ; and supposes *the fierce king* to mean *Antichrist*, then master of the land of Palestine. He supposes him, in short, to be *the wilful king*, whose invasion of Palestine and conquest of Egypt is foretold by Daniel. *Key to the Prophecies*. p. 380.

This,

This, according to *both* prophecies, is to be effected by *the drying up of the mystical Nile*; and, according to the *former* prophecy, by *the drying up both of the Euphrates and the Nile**. The *exhaustion of a river* denotes *the overthrow of the government symbolized by that river*: the *exhaustion of the Nile* therefore must mean *the overthrow of the Egyptian government*. And this, we learn from the present prophecy, will be accomplished by *Antichrist*; while Daniel teaches us, that it will be accomplished by *Antichrist* at *the time of the end*, or at *the close of the 1260 years*.

As for the manner in which Isaiah describes the religious state of Egypt at the period when it will be invaded by *Antichrist*, he seems in this, as in other instances †, to exhibit it to us, rather according

* Let the reader compare together Isaiah xi. 15, 16, and Isaiah xix. 5, 23, 24; and he must, I think, be convinced that both these predictions relate to the same events. In this case, since Isaiah xi. 15, 16, must plainly be referred to the era of *the restoration of Judah*, the whole of Isaiah xix. must likewise be referred to *the same era*. The propriety of such a conclusion will be the more evident, if he further compare both these prophecies with Zechar. x. 10, 11, 12; which, like Isaiah xi. 15, 16, will clearly not be accomplished till *the Jews* are brought back into the land of their fathers.

† Such an instance occurs indeed even in the course of the very prophecy concerning which I am now treating. “ And
“ the Lord shall be known to Egypt; and the Egyptians shall
“ know the Lord in that day, and shall do sacrifice and obla-
“ tion; yea, they shall vow a vow unto the Lord, and perform
“ it” (Isaiah xix. 21.). Upon which Bp. Newton justly re-
marks,

ing to what it was in his own days, than what it probably will be in the age of the accomplishment of the prophecy: yet it is worthy of notice, that the prophecy is not incapable of receiving even a literal accomplishment—By the intermixture of the corrupt Christians of the Greek church with the professors of Mohammedism, much idolatry still prevails in Egypt; which we cannot conceive to be more acceptable to God, than either its kindred papal idolatry, or the ancient pagan idolatry: and even some of the Mohammedans themselves, according to Niebuhr, are tainted with the superstitious veneration of images, which disgraces the worship of their Christian fellow-citizens*. But

I am

marks, that “the prophet describes the worship of future times, according to the rites and ceremonies of his own time.” Dissert. xii. 3.

* See Niebuhr’s Travels, Vol. i. pp. 35, 47, 103, 195. In Skinner’s Eccles. Hist. of Scotland, Vol. ii. p. 634—639, there is a curious account of an attempt that was made, between the years 1716 and 1725, to effect an union between the non-juring prelates and those of the Greek church. The attempt failed from the resolute adherence of the Orientals to image-worship and other superstitious vanities.

The present state of the Greek church is most deplorable. I have been favoured with the following account of it by a gentleman who has resided in Turkey. “From all that I saw and heard, it would be impossible to believe than any superstition could be more corrupt than the Greek religion is at present. There was no appearance whatever of any reformation: nor did I ever understand, that there was the least

I am more inclined to adopt the other interpretation of this part of the prophecy, and to suppose that Isaiah describes Egypt agreeably to what it was in his own age.

The prophet declares in a most pointed manner, that, previous to the conquest of Egypt by *the fierce king*, it should be torn to pieces by internal dissention and civil discord—Here we may, as it were with our own eyes, begin to see this prediction receive its accomplishment. “The Turks,” says Mr. Niebuhr, “as is generally known, conquered Egypt, in the beginning of the sixteenth century, from the Mamelukes; a mercenary militia, who had, for some centuries, usurped

“ least symptom of willingness to unite with the Church of
 “ Rome. On the contrary, there was evidently a most inveterate and rancorous hatred between the two churches:
 “ and this existed to such a degree, that each of them was
 “ far more favourably inclined to the Protestant Church than
 “ they were to one another. The gross ignorance and the licentious lives of most of the ministers of the Greek religion
 “ must for the present destroy the hope of any reformation:
 “ and the *ignorance*, at least, must continue, while men, the
 “ most illiterate and wholly uneducated, are admitted into
 “ holy orders. The brother of one of my Greek scullerymen
 “ was an ordained priest: and I was told, that he was as
 “ much without education as the sculleryman himself. I
 “ must own, that the knowledge I had of the professors of the
 “ Greek religion, and all that I ever heard of the Russians in
 “ particular, has long since led me to doubt whether that can
 “ be the quarter from which we ought to expect any successful
 “ opposition to the Roman catholic superstition.”

“ the

“ the government of this province, which they
 “ administered by an elective chief, with the title
 “ of *Sultan*. This species of government seems
 “ still to subsist, just as much as before the
 “ Turkish conquest; and, with all their despotic
 “ pride, they have never attempted to change
 “ it. A form of government, that has prevailed
 “ so long, and which a haughty and powerful
 “ conqueror durst not abolish, must have within
 “ itself some principle of stability to maintain it
 “ against revolution. It might deserve to be
 “ better known and explained by some intelligent
 “ person, who should study it in a long residence
 “ in the country. A traveller like me, who has
 “ had only a transient view of these objects, can
 “ neither discern nor describe all the parts of so
 “ complete a machine. I have learned enough
 “ however to enable me to distinguish, that this
 “ government is at present an aristocracy, partly
 “ civil, partly military, but chiefly military. Under
 “ the protection, rather than under the authority,
 “ of the Sultan of Constantinople; a divan, or
 “ sovereign council, exercises the supreme autho-
 “ rity, both executive and legislative. Even the
 “ revenue of the Sultan is rather a tribute paid to
 “ a protector, than a tax levied by a sovereign—
 “ Such a government must be frequently disturbed
 “ by factious insurrections. *Cairo* is constantly
 “ convulsed by cruel dissention; parties are con-
 “ tinually jarring; and the great retain troops to
 “ decide their differences by force of arms. The

“ mutual jealousies of the chiefs seem to be the
 “ only causes, which still preserve to the Porte the
 “ shadow of authority over this country. The
 “ members of the aristocracy are all afraid of
 “ losing their influence under a residing sovereign;
 “ and therefore agree in opposing the elevation of
 “ any of their own body to the supreme dignity.
 “ In our own days, *Ali-Bey* has found how diffi-
 “ cult it is to ascend the throne of Egypt, or to
 “ maintain one’s self upon it. The grand signior
 “ sends always a pacha of three tails to exercise
 “ his precarious authority in Egypt, in the cha-
 “ racter of governor. But the pacha of *Cairo*,
 “ far from enjoying the same authority as the other
 “ pachas of the Turkish empire, is entirely de-
 “ pendent on the Egyptian divan. That aristo-
 “ cratical body, regarding the pacha as their
 “ tyrant, frequently depose him, unless he have
 “ the address to support himself by provoking and
 “ fomenting the contentions of the different parties,
 “ favouring each by turns. During my stay at
 “ Alexandria, the inhabitants of *Cairo* expelled
 “ their pacha. *Mustapha pacha* was at the same
 “ time in Egypt, who had been already twice
 “ grand vizir, and rose afterwards a third time to
 “ that dignity. Having been sent by the Sultan to
 “ *Djidda*, he had remained in Egypt, on pretence
 “ of illness. The inhabitants chose *Mustapha*
 “ their pacha, and found means to oblige the
 “ Sultan, however dissatisfied with the electors
 “ and

“ and the person whom they had elected, to con-
 “ firm their choice. But the new pacha kept his
 “ place only seven months, and was then obliged
 “ to yield it to another from Constantinople. The
 “ latter died suddenly, upon the arrival of a
 “ *Kapigi-Bachi*, who was sent after him by the
 “ Sultan. Thus, in the short time while I was in
 “ Egypt, three governors succeeded each other
 “ rapidly in the government of that province*—
 “ In a city, like *Cairo*, inhabited by a number of
 “ petty tyrants, who are ever at variance among
 “ themselves, and seeking each other's ruin, and
 “ who often proceed to open violence in deter-
 “ mining their quarrels, private persons can never
 “ consider themselves as in absolute security. The
 “ narrowness of the streets, and the crowds which
 “ are constantly pressing through them, are favour-
 “ able to disorder. Yet fewer instances of rob-
 “ bery, theft, and murder, are heard of here than
 “ in the great cities of Europe—The magistrates
 “ contribute to the public security by very prompt
 “ administration of justice—All the streets of
 “ *Cairo* have gates, which are shut at night; but
 “ a porter waits to open to those, who can allege
 “ satisfactory reasons for passing from one street
 “ to another, and approach with a light in their
 “ hands. The man, for a small acknowledgment,
 “ opens the gate, but stops every suspected per-

* Travels, Vol. i. p. 73—76.

“ son. This regulation prevents nocturnal assem-
 “ blies and tumults among the people. It at
 “ the same time so entirely separates the several
 “ quarters of the city, that the Beys often contend
 “ with open violence, while the other inhabitants
 “ know nothing of the matter*—The *Bedouins*,
 “ or wandering Arabs, being free, almost inde-
 “ pendent, and rather tributary allies than subjects
 “ of the Egyptian government, are the most re-
 “ markable branch of the nation. They are di-
 “ vided into tribes, governed by hereditary chiefs
 “ called *Scheichs*, and these subordinate to a great
 “ *Scheich*, who has authority over several tribes.
 “ Upon paying a certain tribute to government,
 “ the *Bedouins* are permitted to feed their flocks
 “ through the rich pasturage grounds of Egypt.
 “ But they frequently abuse this permission, and
 “ pillage without distinction as well the husband-
 “ men in the districts in which they encamp, as
 “ those travellers who have the misfortune to fall
 “ into their hands. They are ready too to take
 “ part in the dissensions, which frequently arise
 “ in this military republic. When government
 “ attempts to punish them or to constrain them to
 “ their duty, they either defend themselves by
 “ force, or retire into the deserts till their misde-
 “ meanours be forgotten †.”

Such is the government of Egypt; a govern-
 ment, which evidently is impregnated, by the very

* Travels, Vol. i. p. 83—86.

† Ibid. p. 108.

nature of its constitution, with the seeds of eternal discord. Such were the effects, which naturally resulted from it in *the year* 1761, when Mr. Niebuhr had an opportunity of observing them. Such likewise were its effects at a yet later period, as manifested since *the year* 1798 in similar violent contentions among the rival beys. And such, though in a much more violent degree, will, I doubt not, be its effects immediately before the final conquest of Egypt by *the fierce king* of Isaiah, or *the wilful king* of Daniel.

It may be remarked, that, as we draw near to *the time of the end* and the accomplishment of those prophecies which relate to *the restoration of the Jews*, the attention of the great political world has been in a very peculiar manner turned towards Palestine and Egypt. An attempt has been already made by *Antichrist* to establish himself in those regions: and it failed of success only, I believe, because it was prematurely undertaken. The following extract from an intercepted letter, written by an officer of the *Etat Major* in Buonapartè's army, and dated *Grand Cairo, July 28, 1798*, sufficiently proves, that an establishment in Egypt and Syria was the object of this marauding expedition, with an ultimate view to the English settlements in India. “The government have turned their eyes
“ towards Egypt and Syria; countries, which, by
“ their climate, goodness, and fertility of soil,
“ may become the granaries of the French com-
merce,

“merce, her magazine of abundance, and in
 “course of time the depository of the riches of
 “India. It is most indubitable, that, when pos-
 “sessed of, and regularly organized in, these
 “countries, we may throw our views still farther;
 “and, in the end, destroy the English commerce
 “in the Indies, turn it to our own profit, and
 “render ourselves the sovereigns also of that
 “of Africa and Asia. All these considerations
 “united have induced our government to attempt
 “the expedition to Egypt. That part of the
 “Roman power has been governed, for many
 “ages, by a species of men called *Mamaluks*, who
 “have Beys at the head of each district. These
 “deny the authority of the Grand Signior, go-
 “verning themselves tyrannically and despotically,
 “a people and a country, which, in the hands of
 “a polished nation, would become a source of
 “wealth and profit*.” The manner, in which
 this scheme was conducted, was by an attempt to
 sow discord between the Beys and the Egyptians;
 the very manner, in short, in which, we have
 reason to believe from prophecy, the yet future
 project of *Antichrist* will be conducted. The
 apostate miscreant, who then commanded the
 French army, and who now disgraces the imperial
 title, thus addressed by proclamation the natives
 of Egypt. “In the name of God, gracious and

* Cited by Kett, Hist. the Interp. Vol. ii. p. 268.

“merciful,

“ merciful. There is no God, but God; he has
 “ no Son or associate in his kingdom. The present
 “ moment, which is destined for the punishment
 “ of the Beys, has been long anxiously expected.
 “ The Beys, coming from the mountains of
 “ *Georgia* and *Bajars*, have desolated this beau-
 “ tiful country. Buonapartè, the general of the
 “ French republic, according to the principles of
 “ liberty, is now arrived; and the Almighty, the
 “ Lord of both worlds, has sealed the destruction
 “ of the Beys. Inhabitants of Egypt! when the
 “ Beys tell you the French are come to destroy
 “ your religion, believe them not: it is an absolute
 “ falshood. Answer those deceivers, that they
 “ are only come to rescue the rights of the poor
 “ from the hands of their tyrants, and that the
 “ French adore the Supreme Being, and honour
 “ the Prophet and his holy Koran. All men are
 “ equal in the eyes of God: understanding, inge-
 “ nuity, and science, alone make a difference
 “ between them: as the Beys therefore do not
 “ possess any of these qualities, they cannot be
 “ worthy to govern the country—The Supreme
 “ Being, who is just and merciful towards all man-
 “ kind, wills, that in future none of the inhabitants
 “ of Egypt shall be prevented from attaining to
 “ the first employments and the highest honours.
 “ The administration, which shall be conducted
 “ by persons of intelligence, talents, and foresight,
 “ will be productive of happiness and security.
 “ The tyranny and avarice of the Beys have
 “ laid

“ laid waste Egypt, which was formerly so po-
 “ pulous and well cultivated. The French are
 “ true Mussulmans—They have at all times been
 “ the true and sincere friends of the Ottoman Em-
 “ perors, and the enemies of their enemies. May
 “ the empire of the Sultan therefore be eternal ;
 “ but may the Beys of Egypt, our opposers, whose
 “ insatiable avarice has continually excited dis-
 “ obedience and insubordination, be trodden in
 “ the dust and annihilated ! Our friendship shall
 “ be extended to those of the inhabitants of
 “ Egypt who shall join us, as also to those who
 “ shall remain in their dwellings and observe a
 “ strict neutrality, and when they have seen our
 “ conduct with their own eyes hasten to submit to
 “ us ; but the dreadful punishment of death awaits
 “ those, who shall take up arms for the Beys and
 “ against us. For them there shall be no deliver-
 “ ance, nor shall any trace of them remain—All
 “ the inhabitants of Egypt shall offer up thanks to
 “ the Supreme Being, and put up public prayers
 “ for the destruction of the Beys. May the
 “ Supreme God make the glory of the Sultan of
 “ the Ottomans eternal, pour forth his wrath on
 “ the Mamalucs, and render glorious the destiny
 “ of the Egyptian nation *.”

This man, this tender respecter of the rights of
 nations and individuals, has since become *Emperor*

* Cited by Kett, Hist, the Interp. Vol. ii. p. 258—261.

of the French; and, yet more recently, like Charlemagne, the uncontrouled *Emperor of the West*. There is no reason to suppose, that success will render him less ambitious; or that his conquests in Europe will induce him to give up his schemes against Palestine and Egypt. We may frequently observe a sort of undesigned coincidence in the inspired writers, and in no instance perhaps more than in the present. It is predicted, that, at the time of the end, *Antichrist* and *his vassals* shall invade the East, and oppose the return of the converted Jews; but that some mighty maritime nation, evidently hostile to *Antichrist*, shall be the carriers of God's message to them, and the appointed instruments of bringing them as a present to the Lord of hosts. Now Joel styles the army of Antichrist *the northern army* * : by which, I think, we can only understand, that to a person in the holy land it should appear as coming from the north. Such being the case, the route of *Antichrist* will be through Greece and Asia Minor; unless indeed, what is not very probable, we suppose him to circuit the Euxine. Accordingly, Daniel represents his progress as being by land, and not by sea; as being an expedition, in which he should enter into the countries and overflow and pass over, previous to his entering also into the glorious land, and previous to the land of Egypt

* Joel ii. 20.

not escaping him *. But why should this expedition be undertaken by land, rather than by sea? The answer is afforded us by Isaiah, in the course of the prophecy now under consideration: *a mighty maritime power* shall be friendly to *the converted Jews*, and therefore hostile to *Antichrist*; consequently, the same fleets, which will assist in the restoration of the former, will be an effectual obstacle to any maritime expedition upon a large scale undertaken by the latter.

It is worthy of notice, that, as the prophets exactly coincide with each other respecting the route of *Antichrist* being by land and not by sea, so the existing posture of affairs exactly coincides with the declarations of the prophets. A war, undertaken with every reasonable *human* prospect of success, has recently given to a foreign usurper the sceptre of Charlemagne. The battle of Austerlitz has decided the fate of *the Roman Emperor*, and has opened to Buonapartè a free passage into the very heart of the Turkish dominions: nor can he surely be deemed guilty of any very great presumption, who is inclined to believe, that the late signal humiliation of Austria, and her constrained cession to France of Istria, Friuli, and Dalmatia, serve only to pave the way for the last tremendous enterprize of *the infidel king* †. *The downfall of the*

* Dan. xi. 40—45.

† Subsequent to my writing this, the chief of the house of Austria has formally abdicated the title of *Emperor of the Romans*,

the Ottoman empire, predicted under *the sixth vial*, is placed by St. John previous to *the expedition of the Beast and the false prophet* into Palestine, and is apparently represented by him as being preparatory to it. What length of time indeed may be occupied in the preparations for *this expedition*, the Apostle does not determine; that a considerable length of time will be necessary for the complete organization of *the great confederacy*, seems only reasonable to imagine; but that *the fall of the Ottoman empire* will pave the way for it, appears to be almost asserted by St. John.

The tenor both of the present and the preceding prophecy necessarily leads us to conclude, that, at the period of their accomplishment, *the Jews* will abound in the land of Egypt. Mr. Niebuhr accordingly informs us, that “*the Jews* are the most numerous class in Cairo, next after the Moham- medans and the Copts. Some Pharisees or Talmudists reside here, as well as Karaites; who, though not numerous, have a synagogue of their own. The Talmudists are numerous and powerful. They have long farmed all the customs; an undertaking, which brings them both wealth

Romans, and has been constrained to dissolve officially the Germanic constitution. August 1806.

And yet more recently the influence of France over the German dominions of Charlemagne has been confirmed by the almost annihilation of Prussia and the humiliation of Russia. September 1808,

and

“ and credit. In the republican government of
 “ Egypt they find it easier to gain steady pro-
 “ tectors, than in the other provinces of Turkey,
 “ where all depends upon the caprice of a Pacha
 “ who knows not how soon he may lose his place,
 “ or of the superintendant of the customs who re-
 “ sides in Constantinople. One proof of the
 “ consequence, which *the Jews* enjoy under the
 “ aristocracy of *Cairo*, is, that the offices of the
 “ customs are shut upon their sabbath, and no
 “ goods can pass on that day, although belonging
 “ to Christians or Mussulmans*.”

The prophet, having now foretold the temporary calamities which the Egyptians should experience from the invasion of *Antichrist*, proceeds to announce their conversion to genuine Christianity. In the midst of their troubles, when they cry unto the Lord because of their oppressors, he shall send them a Saviour and a Great One, and he shall deliver them. In consequence of this happy change in their circumstances, the Lord shall be known to Egypt; and the Egyptians shall know the Lord in that day, and shall minister sacrifice and oblation: Assyria shall likewise partake of the blessing, and join with Israel and Egypt in praising God—Now, since *this knowledge of the Lord* is the evident result of *a Saviour and a Great One being sent to the Egyptians*, I know not what person we can

* Travels, Vol. i. p. 102.

reasonably

reasonably understand by THE SAVIOUR, except THE MESSIAH.

What precise *five cities* are alluded to, as adopting the religious confession of Canaan, and as swearing by the Lord of hosts, can only be satisfactorily determined by the event—The most natural explanation seems to be, that the five *principal* cities of Egypt are considered as including all the rest; and that this phraseology is only a varied method of declaring, what the prophet in the course of the same prediction more explicitly declares, that *the whole land of Egypt* should be converted to the profession of the true faith. It perhaps may not be altogether unworthy of notice, that D'Anville, in his map of Egypt, assigns to the *Delta* precisely five principal cities, the names of which he writes in capitals: *Alexandria, Rashid, Damiat, Fouah, and Mahalle Kebir*. He likewise divides the *Delta* into exactly five provinces: *Bahire, Garbie, Dakelie, Sharkie, and Menufie*. As for *Cairo*, it is situated at the head of the *Delta*, somewhat higher than the grand division of the Nile. In one of these provinces stood, I believe, the ancient *Heliopolis*, or *city of the Sun**.

At the conclusion of the present prophecy, Isaiah predicts, as he had already done at the conclusion of his former prophecy, that there should be a close intercourse and religious connection between

* See the Map prefixed to the report of Citizen Ripand.

Assyria,

Assyria, Israel, and Egypt. They should be united together, as the different parts of a single kingdom are, by a common highway; and they should jointly experience the benefit of being the blessed of the Lord of the hosts *.

In the interpretation, which I have here given of *the 19th chapter of Isaiah*, I am conscious that I have most materially differed from Bp. Newton and his precursor Vitringa †. The Bishop conceives, that *the cruel lords* and *the fierce king* primarily mean *Nebuchadnezzar* and *the Babylonians*; but principally *Cambyses*, *Ochus*, and *the Persians*: that what is said, respecting *the exhaustion and diversion of the river*, alludes to the consequences of the subjection and slavery to which Egypt was reduced by the Persians, her poverty and want, her mourning and lamentation, her confusion and misery: that *the Saviour* and *the mighty one*, who delivered the Egyptians, is *Alexander the great* ‡; that *their conversion* is *the partial diffusion of religious knowledge by the instrumentality*

* Compare Isaiah xi. 15, 16. with xix. 5, 23, 24, 25.

† Bp. Lowth follows Bp. Newton in his opinion respecting the accomplishment of this prophecy.

‡ His Lordship seems to think, that not only Alexander may be intended by *the Saviour* and *the great one*, but also his immediate successor in Egypt, Ptolemy, who like himself was styled *the great*, and Ptolemy Soter or *the Saviour*. This play upon words would have better become a less grave commentator than the excellent Newton.

of the Jews, who are thence represented as the medium of religious connection between Egypt and Assyria: that *the five cities* were *Heliopolis*, mentioned by the prophet himself, and four others spoken of by Jeremiah as being the places of the residence of *the Jews*; namely, *Migdol*, *Tahpanhes*, *Noph*, and some other in the country of Pathros, the name of which is not particularized: and that *the building of the altar in the midst of the land of Egypt* alludes to *the building of a Jewish temple by Onias in the prefecture of Heliopolis* *.

The whole of this interpretation appears to me to fall very far short of the most natural and obvious meaning of the original. The immediate connection of *the 19th chapter* with its *two predecessors* certainly leads one *prima facie* to conclude, that its subject is the same: because we find *Egypt* and *Assyria* similarly, almost indeed in the very same words, connected with *the restoration of the Jews* by Isaiah himself in his *11th chapter*; because Zechariah again, still almost in the same words, unites *the restoration of Israel* with *the fates of Egypt and Assyria* †; and because Daniel exactly in the same manner predicts, that at the era of *the restoration of the Jews* Egypt should be conquered by *Antichrist* ‡. But, if *the 19th chapter of Isaiah* be connected with *the restoration*,

* Dissert. xii.

† Zechar. x. 10—12.

‡ Dan. xi 42, 43. xii. 1.

as the general harmony of prophecy seems to require, and as its situation immediately after *the 17th and 18th chapters* naturally suggests, I know not how it can have any relation to events long since past. What the Bishop says respecting *the exhaustion of the river* seems scarcely allowable on the common principles of symbolical interpretation. If *the Nile* is here to be understood figuratively, *the drying up and diversion of its streams* can with difficulty be conceived to mean *the introduction of poverty, lamentation, and confusion, among the Egyptians*: it would rather typify, as I have already stated, *the subversion of their polity*. As for *the Saviour and the great one*, the evident connection, in which that person is placed with a general diffusion of real religion throughout Egypt, will not allow us, without a singular degree of harshness, to suppose him to be *Alexander the great*. Whatever increase of religion there might be in Egypt during his reign and those of his successors, the Egyptians, as a nation, were undoubtedly idolaters. The same remark applies with equal force to the Assyrians. Hence I cannot but think *the introduction of comparatively a few Jews into those countries* a most imperfect and unsatisfactory solution of *the predicted religious unity of Egypt, Israel, and Assyria*. Is it reasonable to believe, that the Lord of hosts would esteem Israel the third with Egypt and Assyria, even a blessing in the midst of the land; and that he should

should be represented as saying, *Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance*; merely because Nebuchadnezzar carried *the Jews* captive to Babylon, and because many of the same people had emigrated to Egypt in the days of Alexander and the Ptolemies? How then will our doubt respecting the propriety of this interpretation be increased, when we find Bp. Newton himself confessing, that the Egyptian Jews “were generally very wicked men, and disobedient to the word of the Lord, and that upon that account the prophet Jeremiah denounced the heaviest judgments against them.” His Lordship adds indeed, as if with a view to anticipate the objection which so naturally arises out of his own statement, that “some good men might be mingled among them, who might open his prophecies to the Egyptians, and they themselves when they saw them fulfilled might embrace the Jewish religion.” But in the case of a prophecy, which is said to be *already* accomplished, we can scarcely allow a series of conjectures to be a sufficient exposition. After all, even granting the conjectures to be well-founded, still the exposition will be incomplete. Isaiah manifestly speaks of a *general* conversion of the whole land of Egypt, and *that* not merely to nominal but to real religion: hence, when he peculiarly mentions *five cities*, we must not understand him as contradicting and limiting the rest of his prediction,

but simply as alluding to five *principal* cities which he considers as subincluding all the rest *. But Bp. Newton in a great measure confines the conversion to *the five cities*; and even in those *five cities* to a *part* only of their inhabitants, *the Jews* and *their Egyptian proselytes*. Onias might very possibly suppose the prophecy to have been accomplished in his day; or rather, with a view to what he conceived would be the accomplishment of it, he might allege this very prophecy to the king and queen of Egypt, in order to induce them to permit him to build a temple to God in the prefecture of *Heliopolis*, or *the city of the Sun*: yet, although he succeeded in his plan, it is not thereby so much proved that the prediction was then *really* accomplished, as that he was willing to *believe* it to have been then accomplished †. In fine, Bp. Newton himself does not seem perfectly satisfied with his own interpretation: he allows, that the prophecy will be more amply fulfilled *hereafter*.

* Compare Isaiah xix. 18. with ver. 21—25. I prefer this interpretation to that of Calvin, though I think his much preferable to that of Bp. Newton. By *five cities* he understands *five parts of the nation out of six* (See Fraser's Key to the Prophecies. p. 381.) The prophet however seems to speak, not of a *partial*, but of a *general* conversion, of Egypt.

† Bp. Lowth, although he adopts in the main Bp. Newton's interpretation of this prophecy, objects much in the same manner with myself to the application of that part of it, which speaks of *the city of the sun*, to Onias.

“ Thus,”

“ Thus,” says he, “ by the means of the Jews and
 “ proselytes dwelling in Egypt and Syria, Israel,
 “ Egypt and Syria were *in some measure* united in
 “ the same worship. But this was *more* fully ac-
 “ complished, when these countries became Chris-
 “ tian, and so were made members of the same
 “ body in Christ Jesus. And we piously hope and
 “ believe, that it will still receive its *most* perfect
 “ completion in the latter days, when Moham-
 “ medism shall be rooted out and Christianity
 “ shall again flourish in these countries, when the
 “ fulness of the Gentiles shall come in and all
 “ Israel shall be saved.” To this last event, I, on
 the contrary, cannot refrain from thinking that the
 prophecy ought to be altogether confined, for rea-
 sons which have already been sufficiently stated.

PROPHECY VII.

The dispersion of the Jews—Their restoration from the west—The lamentation of Judah on account of the treachery of Antichrist—His restoration in the midst of great political troubles—The overthrow of Antichrist—The triumph of the restored Jews—The certainty of their restoration and of the overthrow of Antichrist—The exhaustion of the Euphrates and the Nile.

Isaiah xxiv. * 1. Behold, the Lord maketh the land empty, and layeth it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. 2. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the

• Chap. xxiv.] “Concerning the particular subject of this chapter, interpreters are not at all agreed: some refer it to the desolation caused by the invasion of Shalmaneser; others, to the invasion of Nebuchadnezzar; and others, to the destruction of the city and nation by the Romans—Perhaps it may have a view to all of the three great desolations of the country, by Shalmaneser, by Nebuchadnezzar, and by the Romans; especially the last, to which some parts of it seem more peculiarly applicable” (Bp. Lowth in loc.). The subsequent context seems to me to restrict it to the desolation of Judæa by the Romans.

lender,

lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. 3. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. 4. The land mourneth, and fadeth away, the world * languisheth and fadeth away, the haughty people of the land do languish. 5. The land also is defiled beneath the inhabitants thereof: because they have transgressed the laws, changed the ordinance, broken the everlasting covenant; 6. Therefore hath a curse devoured the land, and they that dwell therein are desolate; therefore the inhabitants of the land are burned, and few men left. 7. The new wine mourneth, the vine languisheth, all the merry-hearted do sigh. 8. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. 9. They shall not drink wine with a song; strong drink shall be bitter to them that drink it. 10. The city is broken down; it is become a confused heap; every house is shut up, so that no man may come in. 11. There is a crying for wine in the streets; all joy is darkened; the mirth of the land is gone. 12. In the city is left desolation; and the gate is smitten with destruction. 13. For thus it shall be in the inmost parts of the land, in the midst of the people; *it shall be* as the gleaning of an olive tree, as the

* *The world.*] "The Jewish world, ἡ οἰκουμένη, as it is called in Luke ii. 1." Bp. of Killalla in loc.

straggling grapes that remain when the vintage is done.

14. Yet these shall lift up their voice ; they shall exult in the majesty of the Lord ; they shall shout from the sea *. 15. Wherefore glorify ye the Lord by Urin, the name of the Lord God of Israel in the isles of the sea. 16. From the uttermost parts of the earth † have we heard songs, even glory

* *They shall shout from the sea.*] “ Or from the isles of the sea, as it is expressed in the following verse ; i. e. from the isles of the western or mediterranean sea, whither many of the Jews were scattered, and from whence they should return into their own country in the latter days. The Hebrew word *Ijam* signifies the West as well as the sea, because the mediterranean sea lay westward of Judæa : and so the word is rendered by some interpreters here. This verse is to be understood of the final restoration of the Jews.” Mr. Lowth in loc.

† *From the uttermost parts of the earth.*] “ From the uttermost parts of the earth means the same as from the isles of the sea in the foregoing verses : from these utmost regions have we heard the joyful acknowledgment of the righteous, praising God for their deliverance and for all the glorious things he hath done for them, making them thereby remarkable in the eyes of the world as his favourites—We may observe, that the word *Tsebi* is often taken for Judæa, as being the glory of all lands—And, if we take the word in this sense, the meaning of the place will be, That the substance of their hymns was, that now the promised land should be restored to the righteous seed of Abraham. Which confirms the interpretation given of ver. 14, that the context relates to the final restoration of the Jews.” Mr. Lowth in loc.

to the righteous one. But I said, My leanness, my leanness, wo unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

17. The scarecrow, and the pit, and the snare*, are upon thee, O inhabitant of the earth. 18. And it shall come to pass, that he, who fleeth from the noise of the scarecrow shall fall into the pit; and he, that cometh up out of the midst of the pit, shall be taken in the snare: for the fissures on high are open, and the foundations of the earth do shake. 19. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. 20. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage†; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

21. And it shall come to pass in that day, that the Lord shall send his visitation upon the host of the high one on high, and upon the kings of the earth on the earth. 22. And they shall be gathered together

* *The scarecrow, and the pit, and the snare.*] “These images are taken from the different methods of hunting and taking wild beasts, which were anciently in use.” See Bp. Lowth or the Bp. of Killalla in loc.

† *A cottage.*] *A lodge for the night.* Bp. Lowth. Perhaps a *hammock*. “Rosenmuller, from Niebuhr’s travels; Buxtorf, and Goliuss, shews, that the Arabs, employed in watching vineyards and gardens, sleep in hammocks suspended by ropes from tree to tree, for fear of wild beasts.” Bp. of Killalla in loc.

as prisoners are gathered into the vault of a dungeon, and they shall be shut up in prison, and after many days shall they be visited. 23. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

xxv. 1. O Lord, thou art my God; I will exalt thee, I will praise thy name: for thou hast done wonderful things: thy counsels of old are faithfulness and truth. 2. For thou hast made of a city, an heap; of a fenced city, a ruin; the tower of strangers, to be no city: it shall never be built. 3. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. 4. For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones was as a storm against the wall. 5. As heat in a dry place, thou shalt bring down the noise of strangers; as heat in the shadow of a cloud, the branch of the terrible ones shall be humbled.

6. And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wine on the lees well refined. 7. And he will entirely remove in this mountain the face of the covering that is cast over all the peoples, and the veil that is spread over all the nations. 8. He will

swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the reproach of his people shall he take away from off all the earth: for the Lord hath spoken it. 9. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. 10. For in this mountain shall the hand of the Lord rest; and Moab shall be trodden down under him, even as straw is trodden down for the dunghill. 11. And he shall stretch out his hands in the midst thereof, as he that sinketh stretcheth out his hands to swim*: but God shall bring down his pride with the sudden gripe of his hands, 12. And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust.

xxvi. 1. In that day this song shall be sung: In the land of Judah we have a strong city; salvation shall he appoint for walls and bulwarks. 2. Open

* *As he that sinketh stretcheth out his hands to swim.*] “There is great obscurity in this place: some understanding God as the agent; others, *Moab*. I have chosen the latter sense, as I cannot conceive, that the stretching out of the hands of a swimmer in swimming can be any illustration of the action of God stretching out his hands over *Moab* to destroy it—This destruction shall be open, and exposed to the view of all: the neighbouring nations shall plainly see him struggling against it, as a man in the midst of the deep waters exerts all his efforts by swimming to save himself from drowning” (Bp. Lowth in loc.). I take *the Moab* here mentioned to be a mystical character, like *Edom* and *Babylon*.

ye

ye the gates, that the righteous nation which keepeth the truth may enter in. 3. Thou wilt keep him in perfect peace, whose mind is stayed on thee : because he trusteth in thee. 4. Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength. 5. For he bringeth down them that dwell on high ; the lofty city, he layeth it low * ; he layeth it low, even to the ground ; he bringeth it even to the dust. 6. The foot shall tread it down ; even the feet of the needy †, and the steps of the poor. 7. The way of the just is uprightness : thou, most upright, dost weigh the path of the just. 8. Yea, in the way of thy judgments,

* *The lofty city, he layeth it low.*] “ As the Church is styled “ *the city of God*, so the society of infidels or enemies to “ God’s truth is represented by the like similitude of *a city*, “ and typified under the figures of *Sodom, Babylon*, and that “ *Jerusalem* which killed the prophets. And this sense I think “ best agrees with the scope of the place, and with the parallel texts, chap. xxv. 2, 12 ; in neither of which places “ can the expression be understood of any one particular “ city.” Mr. Lowth in loc.

† *The feet of the needy.*] “ If we understand the words of “ that last and great triumph of the Church over *Antichrist* and “ all its enemies (as many of the expressions in this and the “ former chapter look that way), we may fitly explain *the* “ *poor and needy* here to be those who shall escape out of the “ great tribulation which shall precede those times, mentioned Dan. xii. 1.” (Mr. Lowth in loc.) Those however, who are mentioned in Dan. xii. 1, are plainly *the restored Jews* : and I conceive them to be likewise intended in the present passage.

O Lord,

O Lord, have we waited for thee: the desire of our souls is to thy name, and to the remembrance of thee. 9. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for, when thy judgments are in the earth, the inhabitants of the world will learn righteousness. 10. Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord. 11. Lord, thy hand is lifted up, but they see not: yet they shall see, and shall be ashamed for their envy at the people; yea thine enemies, fire shall devour them. 12. Lord, thou wilt ordain peace for us; for thou hast also wrought all our works for us. 13. O Lord our God, other lords beside thee have had dominion over us; but by thee only will we make mention of thy name. 14. Dead, they shall not live; utterly dead, they shall not rise again; because thou hast visited and destroyed them, and wilt cause every memorial of them to perish. 15. Thou hast increased the nation, O Lord, thou hast increased the nation: thou art glorified; thou hast extended far all the borders of the land. 16. Lord, in trouble they have visited thee, they have poured out a prayer; thy chastening was upon them. 17. As a woman with child draweth near to the time of her delivery, is pained, crieth out in her pangs; so have we been in thy sight, O Lord. 18. We have been with child, we have been in pain, we have

have as it were brought forth wind : *a land of safety* we have not made the land, and the inhabitants of the world have not fallen.

19. Thy dead shall live, my dead bodies shall arise*. Awake and sing, ye that dwell in the dust : for thy dew is the dew of the dawn, and the earth shall cast out the dead. 20. Come, my people ; enter into thy chambers, and shut thy doors about

* *Thy dead shall live, my dead bodies shall arise.*] “ All the “ ancient versions render it in the plural.” (Bp. Lowth in loc.) In the language of symbols, *death*, when a nation is spoken of, means *political extinction* ; and *reviviscence*, a restoration to political life. “ *Mori ea notione dicitur, qui in quocunque statu* “ *constitutus, sive politico, sive ecclesiastico, seu quovis alio,* “ *desinit esse quod fuit ; unde et occidit qui tali morte quem-* “ *quam afficit.*” (Mede’s Comment. Apoc. in Myst. duor. Test. p. 484.) The same imagery is used by Ezekiel ; only, to heighten the painting, and to shew the great length of time during which *the Israelites* would lie dead as a nation, he represents them as being not merely a collection of dead bodies, but a heap of dry bones (Ezek. xxxvii. 1—14.) St. John likewise describes the suppression of protestantism in Germany in the time of Charles V. under the same allegory (Rev. xi. 7—11.) “ It appears from hence,” observes Bp. Lowth very justly, “ that the doctrine of *the resurrection of* “ *the dead* was at that time a popular and common doctrine : “ for an image, which is assumed in order to express or re- “ present any thing in the way of allegory or metaphor, must “ be an image commonly known and understood ; otherwise “ it would not answer the purpose for which it was assumed.” Bp. Lowth’s Isaiah in loc. See also Mr. Lowth in loc.

thee :

thee*: hide thyself as it were for a little moment, until the indignation be overpast. 21. For, behold, the Lord cometh out of his place to visit the iniquity of the inhabitants of the earth upon them: the earth also shall disclose her blood, and shall no more cover her slain.

xxvii. 1 †. In that day, the Lord, with his well-tempered and great and strong sword, shall punish Leviathan the serpent that darteth rapidly along, even Leviathan the winding serpent; he shall even slay the monster that is in the sea.

2. In that day, concerning the beloved vineyard sing ye a responsive song ‡.

3. JEHO-

* *Shut thy doors about thee.*] “The words are an allusion to that command given to the Israelites in Egypt, not to go out of the door of their houses till morning, when the destroying angel was to pass through the land of Egypt. So here God promises to be a hiding-place to his people in the midst of those terrible judgments which should destroy his adversaries. This probably may be meant of those days of extraordinary trouble at the end of the world, spoken of in Dan. xii. 1. and Matt. xxiv. 21.” Mr. Lowth in loc.

† “This chapter treats of the same subject with the two former, and describes that happy state of the Church, when Satan and his agents shall be subdued, the Church shall be enlarged and purged from idolatry, and the Jews shall be restored, all which are circumstances attending those glorious days, which the prophets often foretell shall come to pass at or near the end of the world.” Mr. Lowth in loc.

‡ *A responsive song.*] “That *נִשְׁמָע* to answer,” says Bp. Lowth, “signifies occasionally to sing responsively, and that this mode of singing was frequently practised among the
“ ancient

3. JEHOVAH. It is I, the Lord, that preserve her: I will water her every moment; I will take care of her by night; and by day I will keep guard over her.

4. VINEYARD. I have no wall for my defence: O that I had a fence of the thorn and brier!

JEHOVAH. Against them should I march in battle, I should burn them up together. 5. Ah! let her rather take hold of my protection.

VINEYARD. Let him make peace with me! peace let him make with me!

6. JEHOVAH. They that come from the root of Jacob shall flourish, Israel shall bud forth; and they shall fill the face of the earth with fruit.

7. Hath he smitten him, as he smiteth those that smote him? Hath he slain him, as he slayeth those that slew him? 8. In just measure, when thou inflicteth the stroke, wilt thou debate with her: he will deeply deliberate, *even in the midst of* his violent blast, in the day of the east-wind. 9. Wherefore by this shall the iniquity of Jacob be purged; and this shall take away all the fruit of his sin; when he maketh all the stones of the altar as stones of rubbish beaten to pieces, when the groves and images rise up no more.

10. *At the time* when the defenced city shall be desolate, the habitation forsaken and left like a

“ ancient Jews, see De Sacra Poesi Heb. Præl. xix. at the
“ beginning.”

wilderness;

wilderness.; *when* the calf feedeth there, and lieth down there, and consumeth the branches thereof; 11. *When* women break off the branches thereof as soon as they are withered, coming and setting them on fire (for it is a people of no understanding; therefore their Maker doth not love them, neither doth he who formed them shew himself gracious unto them): 12. In that day it shall come to pass, that the Lord will beat, *as they beat trees at the fruit-gathering**, from the stream of the river unto the river of Egypt; and ye shall be gathered one by one, O ye children of Israel: 13. Even in that day it shall come to pass, that it shall be blown with the great trumpet†, and they that were lost in the land of Assyria, and they that were thrust into the land of Egypt, shall come, and shall worship the Lord, in the holy mount, in Jerusalem.

* *The Lord will beat, as they beat trees at the fruit-gathering.*] “From the Euphrates to the Nile God shall glean up his people; a metaphor from beating with a stick the olive or apple tree to collect the fruit. See Deut. xxiv, 20” (Bp. of Killalla in loc.). “This relates to the restoration of the Jews in the latter times.” Mr. Lowth in loc.

† *It shall be blown with the great trumpet.*] “A general alarm or summons shall be given. Compare Matt. xxiv. 31, which place some understand of this very restoration of the Jews the prophet here speaks of” (Mr. Lowth in loc.). Compare also Isaiah xviii. 3. The sounding of the trumpet most probably denotes, as Bp. Horsley thinks, the general preaching of the Gospel.

COMMENTARY.

These chapters, like those which were last considered, form one continued prophecy, treating of the very same subjects, and occasionally in almost the very same words.

Isaiah begins with predicting, in terms studiously minute, *the dispersion of the Jews and the desolation of their country*. He asserts, that all these judgments should come upon them, because they have transgressed the laws of God, changed the ordinance, and broken the everlasting covenant, even the covenant of the Messiah. Yet, as he had already foretold*, so he now repeats it, that, notwithstanding the general dispersion, a few stragglers should remain in the land, like the gleanings of a vine or an olive-tree.

In the midst however of this desolation, they should, in God's appointed season, break forth into songs of praise, and shout from the sea; they should glorify the Lord, as in old times, by Urim and Thummim†, and should magnify his name in

* Isaiah xvii. 6.

† I have not ventured to depart from the Hebrew reading, though Bp. Lowth's conjectural emendation certainly renders this passage much more clear than it is at present. Instead of **באִרִּים** by *Urim*, he supposes we ought to read **בְּאִיִּים** *in the isles*. In this he is supported by two M.S.S. of the LXX; but, it does not appear, by any of the original Hebrew.

the isles of the sea; insomuch that songs should be heard from the uttermost parts of the earth, even glory to that righteous one whom they had so long rejected.

The prophet here seems to allude to *the restoration of the converted Jews* by that *great maritime nation of faithful worshippers*, which he had already so amply described. It is worthy of notice, that what is translated in our common English version *they shall shout from the sea*, may with equal propriety be rendered *they shall shout from the west**. Now *the isles of the sea* or *the west*, as I have already observed, commonly mean, in the language of Scripture, *the western regions of Europe*, because to the mariners who sailed into those countries from Tyre and Sidon, they appeared to be literally islands. Hence it is most reasonable

* Bp. Lowth translates the passage, *The waters shall resound with the exaltation of the Lord*; instead of, *They shall exult in the majesty of the Lord, they shall shout from the sea, or from the west*. The words of the prophet, so far as the letters are concerned, will undoubtedly bear this version; though not, if the points be taken into the account: for מִן, according to its punctuation, will either signify *from the sea*, or *the waters*. I cannot see any reason for altering the present version; nevertheless, even if it be altered, the general sense of the passage will remain much the same. In that case *the waters* will symbolically mean *peoples*; and those peoples are heard to praise the Lord in the isles of the sea, or the maritime regions of Europe: hence, with reference to Judèa, the sound will of course come from the West.

to conclude, that *the maritime power* beyond the rivers of Cush, called to by the prophet in *the 18th chapter*, must be *some one of the kingdoms of Europe*; and, from the whole tenor of the predictions relative to *the destruction of the infidel king, the beast, and the false prophet*, some one of those kingdoms which have separated themselves from the mystic harlot and have embraced evangelical protestantism.

Yet, in the midst of his restoration by this great people, *Judah* is constrained to lament his leanness, and to complain that he has experienced treachery from the treacherous dealers. I know not why *Judah* should lament his leanness, unless it be on account of his conversion not being universal*; nor whom he can intend by *the treacherous dealers*, unless they be some nation remarkable in *the last days*, and even proverbial, for their perfidy and treachery. This passage therefore, which is so evidently connected with *the restoration of the Jews*, seems to me to confirm the opinion of Bp. Horsley, that some of them in an unconverted state will join the army of *Antichrist*, and seek to regain their own country by his instrumentality. Acting however merely from political motives, he will soon give them reason to bewail his wonted

* It seems most natural to understand the leanness, of which *Judah* here complains, as meaning *spiritual leanness*; agreeably to that in the Psalms, "He gave them their request, but sent leanness into their soul." Psalm cvi. 15.

perfidy, and their own too easy faith in his promises *.

Meanwhile, as Daniel predicts that *the restoration of the Jews* shall take place in a time of unexampled trouble, so Isaiah here predicts, that it shall be at an era marked by astonishing revolutions and tremendous commotions. After describing a state of things, in which no man can promise himself either personal liberty or security, he proceeds, in the figurative language of prophecy, language in the present instance borrowed from the catastrophè of the deluge †, to foretell an un-

* The *fides Gallica* has immemorially been little less proverbial than the *fides Punica*. “Francis familiare est ridendo fidem frangere” (Vopisc. Procop. C. xiii. p. 237. Ed. Bipont.). “Gens Francorum infidelis est. Si perjeret Francus quid novi faciet, qui perjurium ipsum sermonis genus putat esse non criminis” (Salvian. de Gub. Dei L. iv. p. 82. Mag. Bib. Pat. 5.). “Franci mendaces, sed hospitales” (Ibid. L. 7. p. 116.). Such was the character of the ancient Franks, upon which Mr. Turner observes, “This union of laughter and crime, of deceit and politeness, has not been entirely unknown to France in many periods since the fifth century” (Hist. of the Anglo-Saxons, Vol. i. p. 56.). In the more stern and energetic language of the apostle, it is predicted, that in *the last days*, the peculiar days of *Antichrist*, the days of which Isaiah is now speaking, there should be truce-breakers, traitors, heady, high-minded. 2 Tim. iii. 3, 4.

† At the period of the deluge, the fountains of the great abyss were broken up, the fissures on high or in the shell of the earth were opened to give a free passage to the waters, and the very foundations of the globe trembled. See Catcott on the deluge. See likewise Mr. Lowth in loc.

speakable degree of misery and confusion, which should fall upon the inhabitants of the earth on account of their transgressions *. And this leads him to predict, in a manner perfectly analogous to his former prophecy, *the final overthrow of Antichrist and his rebellious host*. After many days (that is to say, at *the time of the end*, or at *the conclusion of the great period of 1260 years*), the tyrant and his associates shall be gathered together into one place, here figuratively termed their *prison*, as criminals are gathered together into the vault of a dungeon. This place we learn from other prophecies to be in the land of Palestine, and from St. John to be in the immediate neighbourhood of Megiddo †. By the total overthrow of the enemies

* Bp. Lowth applies this symbolical prediction to *the destruction of the ecclesiastical and civil polity of the Jews*. But this had been already foretold by Isaiah in *the first thirteen verses of the 24th chapter*; and he is now passing on to *their restoration and conversion*. Hence I think it more natural to refer it to the great convulsions which will usher in *the final overthrow of Antichrist*, to that period of unexampled distress in the midst of which *the Jews* will be restored. In fine, *the political troubles* here mentioned will terminate, according to Isaiah, in the reigning of the Lord of hosts on mount Zion and in Jerusalem; whereas *the overthrow of the Jewish polity* had no such termination: for Jerusalem, instead of then becoming the city of God, began at that very period to be trodden down by the Gentiles.

† “ I cannot find any explication of this verse (Isaiah “ xxiv. 22.) so agreeable to the natural sense of the words, “ as

mies of God, the political sun and moon will be confounded; the last of the four great monarchies will be dissolved; the kingdom of the symbolical mountain will commence; and the Lord of hosts will reign in mount Zion and in Jerusalem.

Enraptured with the consolatory prospect, Isaiah now breaks forth into a song of triumph. He praises God for dashing in pieces the strong-holds of *Antichrist*, and for defending the poor and the needy from his violence. He adds, that in consequence of these judgments, even the terrible ones themselves should fear the Lord; thus hinting at that conversion of the relics of *the Antichristian host*, which in other parts of holy writ is more largely and definitely predicted. He declares, that, in this mountain, however unexpected such an event might be, even in mount Zion itself where *the wilful tyrant* had lately pitched the tabernacles of his hosts*; in this mountain the Lord shall make unto all people a spiritual feast of fat things†, and destroy the veil of ignorance‡ which has long been

“ as that of a late learned writer upon the Revelation, chap. xix. 6, who explains it of *the kings of the earth*, who made war with Christ and his saints at *Armageddon*. Rev. xvi. 16. xix. 19.” Mr. Lowth in loc.

* Dan. xi. 45.

† Compare Isaiah ii. 2—5. and see Bp. Lowth on Isaiah xxv. 6.

‡ “ The phrase—may denote the taking away all ignorance and prejudice from men’s minds, which St. Paul compares

been cast over so large a portion of mankind, both *Jews* and *Gentiles*. Then will he swallow up death in victory; then will tears be wiped away from every eye; then will his people *Israel* be the glory, instead of the reproach, of the whole earth*; and then, unable to help himself, will the mystic *Moab* be utterly destroyed in the sight of the assembled nations.

In that day, *the restored Jews* may be supposed to lift up their voices in joyful acclamations to the Lord; to praise him for overthrowing their enemies, and causing the nations to be ashamed of their former envy; to acknowledge his goodness for delivering them from those harsh lords who have had dominion over them; to confess, that he wonderfully preserved and increased them, as he did of old in Egypt, though he had removed them to the very ends of the earth; and to own that their pangs and troubles, both during the period of their dispersion and at the boisterous era of their restoration, resembled those of a woman drawing near to the time of her delivery. They had long brought forth, as it were, only wind; but now a mighty people is born at once, is suddenly converted to the faith of Christ, and takes its rank among the chief of the nations †.

“ to a veil (2 Cor. iii. 13, 14.): and the word *covering* is “ used in the same sense in the prophecy, Isaiah xxix. 10.”
Mr. Lowth in loc.

* Rev. xxi. 4.

† Isaiah lxvi. 7, 8, 9.

The

The prophet now speaks again in his own person, and declares, that, although *the Jews* should long experience the horrors of a political death, they should at length revive, and once more become an independent and regularly constituted government. The earth should cast out her dead; they should be gathered together from the four quarters of the habitable globe; and they, that long dwelt in the dust of the allegorical grave, should awake and sing. In the midst however of God's judgments upon their enemies, he charges them to be still. He bids them wait, till the indignation be past; till the Lord hath come out of his place to punish the inhabitants of the earth for their iniquity; till he hath broken the power of *Antichrist*, who, like Leviathan in the natural sea, takes his pastime in the troubled sea of many nations, and rules uncontrolled over the mighty waters of the Latin empire*.

When

* Mr. Mede and Bp. Newton suppose, that *the dragons*, mentioned in Psalm lxxiv. 13, Isaiah li. 9, and Ezek. xxix. 3, are dragons of the same kind as that mentioned in the Apocalypse, namely *a large serpent*; and argue, that, since by *these dragons* the *kings of Egypt* were intended, so *the emperors of Rome* are symbolized by *the apocalyptic dragon*. Hence I conceive, that they would interpret Isaiah xxvii. 1. in the same manner.—Without discussing here the propriety of their application of *the apocalyptic dragon*, I think them mistaken in supposing it to be the same kind of dragon as those mentioned in the passages to which they refer. *The dragon or aquatic*

When God hath amply taken vengeance of his enemies, then will *the Jews*, as formerly, once more become the vineyard of his church. His guardian

monster, described by Ezekiel, seems plainly as Abp. Newcome properly observes, to be *the crocodile*, the constant symbol of Egypt; while *the dragon* or *aquatic monster*, mentioned by Isaiah, appears to be *some large sea fish* or possibly a *water-snake*. In the passage of Ezekiel, *Pharaoh* is undoubtedly intended: but the passage of Isaiah, connected as it manifestly is with *the restoration of the Jews* and *the destruction of Antichrist*, cannot, with any degree of propriety, be applied to *the ancient sovereigns of Egypt*. In short, I conceive that *the huge sea-monster Leviathan* is used in the present prophecy to symbolize, not *Satan*, but *Antichrist* in the midst of his overgrown power, and while lording it like *the apocalyptic harlot* over many waters. Bp. Lowth translates the passage, *Leviathan the rigid serpent, and Leviathan the winding serpent, and shall slay the monster that is in the sea*. From these words he concludes, that three different animals are here mentioned: “the crocodile rigid, by the stiffness of the back-bone, so that he cannot readily turn himself when he pursues his prey; the serpent or dragon, flexible and winding; the sea-monster, or the whale.” Upon which his Lordship remarks, “These are used allegorically, no doubt, for *great potentates, enemies and persecutors of the people of God*.” I freely confess, that I prefer my own translation of the passage, and that I think it much more natural to consider the prophet as speaking of only *one* sea-monster. To annex the sense of *rigid* or *stiff* to the adjective בָּרִחַ seems to me very far-fetched. The primitive verb בָּרַח signifies to *flee* or *shoot along*: hence בָּרִיחַ denotes at once a *fugitive* and a *bar*; the latter, from the idea of a bar shooting through the rings, within which it is confined, in the act of barring a door. What then is the meaning of

guardian care had long been withdrawn from it ; it had perversely and repeatedly wished for a wall of mere human protection ; its hedge had been broken down ;

of the adjective ברה ? The Lexicographers tell us *long* and *stiff*, because a bolt is both long and stiff. But this is surely departing very far from the original sense of the root, and annexing to one of its derivatives a mere incidental idea which belongs to another of its derivatives. A *bolt* is called ברה, not because it is long and stiff, but because it shoots through its rings. *The second idea*, not *the first*, is that which connects it with its primitive. Hence it appears to me utterly incomprehensible upon any consistent principle of derivation, how the adjective ברה, which springs from the radical verb ברה *to flee* or *shoot along*, can signify *long* and *stiff*. At least, if we annex such a meaning to it, there is certainly no common idea that connects the root with its derivative. On these grounds I have translated the passage, “ Leviathan, the serpent that “ rapidly darteth along ;” namely, as a fish darts along through the water : and I am supported in my translation both by the LXX, who render the words δρακοντα οφιν φευγοντα, and by the Arabic version, which reads *draconem serpentem fugientem*. It may be observed, that Mr. Parkhurst, in the sense which he ascribes to the adjective ברה, intirely departs from the excellent rule, which he himself had laid down in the Preface to his Hebrew Lexicon : “ Wherever the radical “ letters are the same, the leading idea or notion runs through “ all the deflexions of the word, however numerous or diver- “ sified.” How can this be the case, if the adjective ברה, to which he ascribes the signification of *straight* and *rigid*, be derived from the verb ברה *to flee* ? What common leading idea runs through the primitive, which means *to flee* ; and its deflexion, if it signify *straight* and *rigid* ? Mr. Lowth observes, like myself, that “ the Hebrew word *Beriah*, which our “ English

dowu; it had been laid waste; it had been neither pruned nor digged; it had produced nought but briars and brambles; the clouds had been withheld from refreshing it with rain*: but now it is become a vineyard of desire; the Lord himself keepeth it; he watereth it every moment; he keepeth it night and day, lest any hurt it. He causeth *Jacob* to take root, and *Israel* to fill the face of the whole world with fruit. Severely as he hath smitten him for his manifold iniquities; yet he hath moderated his anger, he hath not smitten him with the stroke which he hath finally laid upon his persecutors, the stroke of utter excision. On the contrary, he hath debated with his ancient church in exact measure; he hath meditated, as it were by rule, upon her chastisements, even when riding in the whirlwind and directing the storm. He de-

“ English translates *piercing*, signifies likewise *running away*” (Mr. Lowth in loc.). The Bp. of Killalla thinks as I do, that only *one* monster is here spoken of, which he conceives to be *the crocodile*: and, in order to suit the character of this animal, he translates ברה *mailed* or *cross-barred*, and עקלחוך *writhing*, observing that the difficulty with which the crocodile is said to turn is a mere popular fable. This translation of ברה is certainly not liable to the same objection as the other; because, בריח as a substantive signifying *a bar*, ברה as an adjective might not unnaturally signify *barred* or *mailed*. If the reader prefer it, and suppose with his Lordship that *the crocodile* rather than *the water-serpent* is intended, the propriety of the symbolical *application* will nevertheless remain unaffected.

* See Isaiah v. 6.

clareth,

clareth, that her sin shall be taken away, when she forsaketh her abominations.

In fine, at the very time when the affairs of *Israel* appear most desperate; when his cities are desolate, and his habitations forsaken; when his land is a wilderness; and when even women stretch forth their hands, and pluck off his withered branches: then will the Lord begin a work, which shall rouse the slumbering attention of all the inhabitants of the earth. He will beat, as they beat trees at the fruit-gathering, from *the river Euphrates to the river of Egypt**. Both those mystic streams shall be dried up, in order that a way may be prepared for *the kings from the rising of the sun*. He will gather together *the children of Israel*, one, by one, from the land of their dispersion. He will cause the great trumpet of the Gospel to be heard to the very extremities of the earth. And they,

* *The river* is here spoken by way of eminence, and is manifestly placed in contradiction to *the river of Egypt*: hence I apprehend, according to the usual phraseology of Scripture, that *the Euphrates* is intended. This idea perfectly agrees both with the context of the present passage, and with other parallel prophecies. Compare Isaiah xi. 15, 16. xix. 5, 23, 24—Zechar. x. 10, 11, 12. From the same parallel prophecies I think we may likewise conclude, that by *the river of Egypt* we are here to understand *the Nile*, not the small river in the neighbourhood of Gaza which was the southern boundary of the dominions of Israel. See Gen. xv. 18. Numb. xxxiv. 5. Josh. xv. 4. 47. See also Well's Geog. of the Old Test. Vol. i. p. 158; and Mr. Lowth in loc.

that

that are now lost in the land of Assyria, *the remnant of the ten tribes* * ; and they, that were thrust down into the land of Egypt, *the wreck of Judah after the desolation of their country by the Romans* † ; all these shall obey the call, shall assemble together, and

* Although *Ephraim* is broken that he shall never more be a distinct people ; yet we are expressly taught by the voice of prophecy, that *the ten tribes* which were carried away into the land of Assyria shall be restored no less than *the tribe of Judah*, and that *the two divided kingdoms of Israel* will for ever coalesce into *one kingdom*. Isaiah represents them here, precisely what they have been for ages, as being *lost* ; and nevertheless declares, that in God's own appointed season they shall come. It is well known how many have fruitlessly wearied themselves to find them (See Bp. Newton's Dissert. viii.) : that they *will* however be found, Scripture asserts in the most positive terms, as we shall see when we arrive at those prophecies which peculiarly treat of the subject. Since *the second advent of the Messiah is the time of the restoration of Israel*, and since the finding these lost ones seems to be a knot which God alone can untie, perhaps there may be more truth in the Jewish notion than has commonly been imagined, that, when " the Messiah shall come, it will be part of his office " to sort their families, restore their genealogies, and set aside " strangers."

† " When Jerusalem was taken by Titus, of the captives " who were above seventeen years he sent many bound to the " works in Egypt ; those under seventeen were sold ; but so " little care was taken of these captives, that 11,000 of them " perished for want. And we learn from St. Jerome, that " after their last overthrow by Adrian, many thousands of " them were sold ; and those, who could not be sold, were " transported into Egypt, and perished by shipwreck or fa-
" mine ;

and shall worship the Lord in the holy mount of Jerusalem.

PROPHECY VIII.

The dispersion and subsequent restoration of the Jews—The overthrow of the mystic Assyrian.

Isaiah xxx. 17. One thousand, at the rebuke of one; at the rebuke of five, ten thousand * of you shall flee—18. Yet for all this shall the Lord wait to shew favour unto you; even for this shall he expect in silence, that he may have mercy upon you (for the Lord is a God of judgment; blessed are all they that trust in him): 19. For the people shall dwell in Zion: in Jerusalem thou shalt in no wise weep: he will be exceeding gracious unto thee at the voice of thy cry: no sooner shall he hear, than he shall answer thee. 20. Though the Lord hath given you bread of distress, and water of affliction; yet the timely rain shall no more be restrained, but thine eyes shall behold the timely rain. 21. And thine ears shall hear the word prompting thee behind, saying, This is the way;

“mine, or were massacred by the inhabitants.” Bp. Newton’s Dissert. vii.

* *Ten thousand.*] See Bp. Lowth in loc.

walk

walk ye in it; turn not aside, to the right, or to the left. 22. And ye shall treat as defiled the covering of your idols of silver, and the clothing of your molten images of gold: thou shalt cast them away like a polluted garment; thou shalt say unto them, Begone from me. 23. And he shall give rain for thy seed, with which thou shalt sow the ground; and bread of the produce of the ground: and it shall be abundant and plenteous. Then shall thy cattle feed in large pasture; 24. And the oxen and the young asses, that till the ground, shall eat well-fermented maslin, winnowed with the van and the sieve. 25. And on every lofty mountain, and on every high hill, shall be disparting streams, and rills of water, in the day of the great slaughter, when the towers fall*. 26. And the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, in the day when the Lord shall bind up the breach of his people, and shall heal the wound which his stroke hath inflicted.

* *When the towers fall.*] “ This shall be remarkably fulfilled at the time when there shall be a terrible destruction of God’s enemies (see Rev. xiv. 20. xix. 21.); when the great ones of the earth shall fall, denoted here by *high towers*; or by *towers* we may understand *the fortifications of the city* which is the mystical Babylon” (Mr. Lowth in loc.). Bp. Lowth translates מגרלים *the mighty*, instead of *the towers*, agreeably to the first idea suggested by his father. He is supported by Symmachus, Aquila, and the Chaldee Paraphrase.

27. Lo,

27. Lo, the name of the Lord cometh from afar; his wrath burneth, and the flame rageth violently; his lips are filled with indignation; and his tongue is as a consuming fire. 28. His spirit is like a torrent overflowing; it shall reach to the middle of the neck: he cometh to toss the nations with the van of perdition*; and there shall be a bridle to lead them astray, in the jaws of the peoples. 29. Ye shall utter a song, as in the night when the feast is solemnly proclaimed; with joy of heart, as when one marcheth to the sound of the pipe; to go to the mountain of the Lord, the rock of Israel. 30. And the Lord shall cause his glorious voice to be heard, and the lighting down of his arm to be seen; with wrath indignant, and a flame of consuming fire; with a violent storm, and rushing showers, and hailstones. 31. By the voice of the Lord the Assyrian shall be beaten down, he, that was ready to smite with his staff. 32. And it shall be, that wherever shall pass the rod of correction†, which the Lord shall lay heavily upon him; it shall be accompanied with tabrets and harps; and with fierce battles shall he fight against them. 33. For Tophet is ordained of old; even the same for the king is prepared: he hath made it deep; he hath made it large; a fiery pile, and

* *To toss the nations with the van of perdition.*] See Bp. Lowth in loc.

† *The rod of correction.*] See Bp. Lowth in loc.

abundance

abundance of fuel: and the breath of the Lord, like a stream of sulphur, shall kindle it.

COMMENTARY.

After declaring the depressed and enfeebled state, to which *Israel* should be reduced, Isaiah predicts, that the Lord, after long waiting in silence, after a long cessation of the visible interpositions of Providence*, will again shew favour unto his people. He will listen to the voice of their cry, and will cause them to dwell with joy in Zion and Jerusalem. Though he hath given them the bread of distress and the water of affliction, and hath withheld from them the gentle rain of spiritual influences whereby his Church is watered and rendered fruitful; yet now the timely rain shall no more be restrained, but the voice of instruction shall make them walk steadily in the paths of righteousness. Then shall they reject all their former abominations, after which their fathers in old times went a whoring; and their land, which had been cursed by God with comparative sterility, shall abundantly give its increase. The light of their political sun and moon shall be sevenfold increased, in the day when the Lord healeth the wound of his people; and, after the day of

* Compare this with the similar phraseology, which Isaiah uses in Chap. xviii. 4. and xlii. 14, to describe the same cessation of supernatural interferences.

the great slaughter, after the mighty are fallen, the latter end of *Israel* shall be more glorious than his beginning.

Having described the millennial felicity of *the house of Jacob*, the prophet next portrays in glowing colours *the overthrow of Antichrist**, whom he here, as elsewhere, mystically terms *the Assyrian*, or *the king of the figurative Babylon*†. The Name of the Lord, the personal Word of God‡, cometh from afar, with great indignation, in

* Bp. Lowth seems to apply this prophecy *exclusively* to *the destruction of Sennacherib's army*. It may *primarily* relate to it; but the general tenor of the whole prediction almost necessarily leads us to look beyond that event to the days of *Antichrist*. The great blessedness of *Israel*, both temporal and spiritual, which is described as succeeding the overthrow of *the Assyrian*, by no means accords with the comparatively moderate prosperity of Hezekiah and with the unfortunate reigns of his successors. Such vivid descriptions can only with propriety be applied to *the final restoration*, and *the glories of the Millennium*. And, if this description in particular must be thus applied, then *the Assyrian* must be a mystical character. See Mr. Lowth on Isaiah xxx. 19.

† Compare Isaiah xiv. 25. and Micah v. 6.

‡ The second person of the blessed Trinity is indifferently styled *the Word*, *the Name*, and *the Voice of the Lord*: and in this manner, those appellations are accordingly understood by the ancient Targumists (See Jamieson's Vindication of the doctrine of Scripture, Vol. i. p. 53, 54. See indeed the whole chapter.). The Name or the Voice of the Lord, who here executes vengeance upon his incorrigible enemies, is the same divine person, whose manifestation for the same purpose is described in the Apocalypse xix. 11—16. He is Jesus the

in the day of his *second advent*. He tosses *the confederacy of the nations* with the van of destruction, and puts a bridle into the jaws of the peoples. By the Voice of the Lord, *Antichrist*, even in the midst of his strength, is beaten down: and, wherever the Almighty lays heavily upon him the rod of correction; there his rescued servants applaud the righteous stroke, and exult with tabrets and with harps. The fiery destruction, that is prepared for him, is like the flames of Tophet. The pile is large: his wretched confederates are its abundant fuel: and it is kindled by the breath of the Lord himself, as by a stream of sulphur*.

Messiah, "the great angel of God's presence, spoken of in "Exod. xxiii. 21," as the Bp. of Killalla justly observes.

* I doubt whether *the punishment of hell* be here meant: *the excision of the incorrigible faction of Antichrist* seems alone to be intended. See Bp. Lowth in loc. who supposes the passage to relate only to *the destruction of the Assyrian army*, and Bp. Horsley's Letter on Isaiah xviii. p. 97. Note 1.)

PROPHECY IX.

The desolation of the mystic Edom—The miracles of Christ at his first and second advent—The restoration of the Jews.

Isaiah xxxiv. 1. Draw near, O ye nations, and hearken; and attend unto me, O ye peoples! Let the earth hear, and the fulness thereof; the world, and all that spring from it. 2. For the wrath of the Lord is kindled against all the nations, and his anger against all their armies: he hath devoted them with a curse to utter destruction; he hath given them up to slaughter. 3. And their slain shall be cast out; and from their carcasses their stink shall ascend; and the mountains shall melt down with their blood*. 4. And all the host of heaven shall waste away; and the heavens shall be rolled up like a scroll; and all their host shall wither; as the withered leaf falleth from the vine, and as the blighted fruit from the fig-tree. 5. For my sword is made bare in the heavens†; behold,

* *Ver. 2, 3.]* “These two verses may very fitly be applied “to the battle of the great day of the Almighty, mentioned “Rev. xvi. 14, 16. compared with xvii. 14. xix. 19.” Mr. Lowth in loc.

† *My sword is made bare in the heavens.]* See Bp. Lowth in loc.

on Edom it shall descend, even on the people devoted by me with a curse to destruction. 6. The sword of the Lord is gluttoned with blood; it is pampered with fat, with the blood of lambs and of goats, with the fat of the reins of lambs: for the Lord celebrateth a sacrifice in Bozrah, and a great slaughter in the land of Edom. 7. And the wild-goats shall fall down with them, and the bullocks together with the bulls: and their own land shall be drunken with their blood, and their dust shall be enriched with fat. 8. For it is the day of vengeance to the Lord, the year of recompences for the controversy of Zion. 9. And her torrents shall be turned into pitch, and her dust into sulphur; and her whole land shall become burning pitch. 10. By day or by night it shall not be extinguished; for ever shall her smoke ascend: from generation to generation she shall lie desert; to everlasting ages no one shall pass through her: 11. But the pelican and the porcupine shall inherit her; and the owl and the raven shall inhabit there: and he shall stretch over her the line of devastation, and the plummet of emptiness over her scorched plains. 12. No more shall they boast the renown of the kingdom; and all her princes shall utterly fail. 13. And in her palaces shall spring up thorns; the nettle and the bramble in her fortresses: and she shall become an habitation for dragons, a court for the daughters of the ostrich. 14. And the jackals and the mountain-cats shall meet one another; and

and the satyr shall call to his fellow; there also the screech-owl shall pitch, and shall find for herself a place of rest. 15. There shall the night-raven make her nest, and lay her eggs; and she shall hatch them, and gather her young under her shadow: there also shall the vultures be gathered together; every one of them shall join her mate.

16. Consult ye the book of the Lord, and read: not one of these shall be missed; not a female shall lack her mate: for the mouth of the Lord hath given the command; and his spirit itself hath gathered them. 17. And he hath cast the lot for them; and his hand hath meted out their portion by the line: they shall possess the land for a perpetual inheritance; from generation to generation shall they dwell therein.

xxxv. 1. The desert, and the waste, shall be glad: and the wilderness shall rejoice and flourish. 2. Like the rose shall it beautifully flourish; and the well-watered plain of Jordan shall rejoice: the glory of Lebanon shall be given unto it, the beauty of Carmel and of Sharon; these shall behold the glory of the Lord, the majesty of our God.

3. Strengthen ye the feeble hands, and confirm ye the tottering knees. 4. Say ye to the faint-hearted: Be ye strong; fear ye not; behold your God! Vengeance will come, the retribution of God: he himself will come, and will deliver you. 5. Then shall the eyes of the blind be unclosed; and the ears of the deaf shall be opened: 6. Then

shall the lame bound like the hart, and the tongue of the dumb shall sing : for in the wilderness shall burst forth waters, and torrents in the desert. 7. And the glowing sand shall become a pool ; and the thirsty soil, bubbling springs : and in the haunt of dragons shall spring forth the grass, with the reed, and the bulrush. 8. And a highway shall be there ; and it shall be called The way of holiness : no unclean person shall pass through it ; but He himself shall be with them, walking in the way, and the foolish shall not err therein. 9. No lion shall be there ; nor shall the tyrant of the beasts come up thither : neither shall he be found there ; but the redeemed shall walk in it.

10. Yea, the ransomed of the Lord shall return ; and they shall come to Zion with triumph ; and perpetual gladness shall crown their heads. Joy and gladness shall they obtain ; and sorrow and sighing shall flee away.

COMMENTARY,

“ These two chapters,” says Bp. Lowth, “ make
 “ one distinct prophecy ; an entire, regular, and
 “ beautiful poem, consisting of two parts : the
 “ first containing a denunciation of divine venge-
 “ ance against the enemies of the people or Church
 “ of God ; the second describing the flourishing
 “ state of the Church of God, consequent upon
 “ the execution of these judgments. The event
 “ foretold

“ foretold is represented as of the highest import-
 “ ance, and of universal concern : all nations are
 “ called upon to attend to the declaration of it :
 “ and the wrath of God is denounced against all
 “ the nations ; that is, all those that had provoked
 “ to anger the defender of the cause of Zion.
 “ Among these, *Edom* is particularly specified.
 “ The principal provocation of *Edom* was their in-
 “ sulting *the Jews* in their distress, and joining
 “ against them with their enemies the Chaldæans *.
 “ Accordingly *the Edomites* were, together with
 “ the rest of the neighbouring nations, ravaged
 “ and laid waste by Nebuchadnezzar †. The ge-
 “ neral devastation, spread through all these
 “ countries by Nebuchadnezzar, may be the event
 “ which the prophet has *primarily* in view in *the*
 “ *34th chapter* : but this event, as far as we have
 “ any account of it in history, seems by no means
 “ to come up to the terms of the prophecy, or to
 “ justify so high-wrought and so terrible a descrip-
 “ tion. And it is not easy to discover what con-
 “ nection the extremely flourishing state of the
 “ Church or people of God, described in *the next*
 “ *chapter*, could have with those events ; and how
 “ the former could be the consequence of the

* See Amos i. 11.—Ezek. xxv. 12.—xxxv. 15.—Psalm cxxxvii. 7.

† See Jerem. xxv. 15—26.—Malachi i. 2, 4.—and see Marsham. Can. Chron. Sæc. xviii. who calls this *the age of the devastation of cities*.

“ latter, as it is there represented to be. By a
 “ figure, very common in the prophetical writings,
 “ *any city or people, remarkably distinguished as*
 “ *enemies of the people and kingdom of God*, is put
 “ for *those enemies in general*. This seems here
 “ to be the case with *Edom* and *Bozrah*. It
 “ seems therefore reasonable to suppose, with
 “ many learned expositors, that this prophecy has
 “ a *further* view to events *still future*; to some
 “ great revolutions to be effected in *later* times,
 “ antecedent to the more perfect state of the
 “ kingdom of God upon earth, and serving to
 “ introduce it, which the holy Scriptures warrant
 “ us to expect*.

“ That *the 35th chapter* has a view beyond any
 “ thing, that could be the immediate consequence
 “ of those events, is plain from every part, espe-
 “ cially from the middle of it†, where the mira-
 “ culous works wrought by our blessed Saviour
 “ are so clearly specified, that we cannot avoid
 “ making the application: and our Saviour himself
 “ has moreover plainly referred to this very pas-

* “ The enemies of God’s Church are often represented
 “ by the name of some country which was remarkable for its
 “ hatred and ill usage of *the Jews*, such as *Egypt*, *Babylon*,
 “ *Edom*, and *Moab*; and thus *Edom* or *Idumæa* may be taken
 “ here—The words here seem to describe a more general
 “ judgment, of which the destruction of *Edom* was an im-
 “ perfect representation.” Mr. Lowth’s Comment on Isaiah
 xxxiv. 5.

† Ver. 5, 6.

“ sage as speaking of him and his works. He
 “ bids the disciples of John to go and report to
 “ their master the things which they heard and
 “ saw; that the blind received their sight, the
 “ lame walked, and the deaf heard* : and leaves
 “ it to him to draw the conclusion in answer to
 “ his inquiry, whether he, who performed the very
 “ works which the prophets foretold should be
 “ performed by the Messiah, was not indeed the
 “ Messiah himself. And where are these works so
 “ distinctly marked by any of the prophets, as in
 “ this place? and how could they be marked more
 “ distinctly? To these the strictly literal interpre-
 “ tation of the prophet’s words directs us. Ac-
 “ cording to the allegorical interpretation, they
 “ may have a further view: this part of the pro-
 “ phesy may run parallel with the former, and
 “ relate to *the future advent of Christ; to the*
 “ *conversion of the Jews, and their restitution to*
 “ *their land; to the extension and purification of*
 “ *the Christian faith*; events predicted in the holy
 “ Scriptures, as preparatory to it †.”

To these remarks of Bp. Lowth I have but little
 to add. They appear to me to be perfectly just,
 with a single exception: I much doubt whether *the*
Edom, here spoken of, can with any degree of
 propriety be applied to *the literal Edom* in the days
 of Nebuchadnezzar. Independent of the magni-

* Matt. xi. 4, 5.

† Bp. Lowth’s Isaiah in loc.

ficence of the images being but little applicable to the sufferings of *Edom*, as the Bishop himself remarks; *the restoration of Judah from Babylon* cannot surely be esteemed the *result* of those sufferings, when it did not take place till several years after, and *that*, not in consequence of the devastation of *Edom* by Nebuchadnezzar, but in consequence of the overthrow of *the Babylonian empire* by Cyrus. The prophet however, at the close of *the 35th chapter*, plainly represents some restoration of *the Jews*, as being the consequence of some destruction of *Edom*. *This restoration* therefore cannot be *the restoration from Babylon*. And, if it be not *the restoration from Babylon*, it can only be *the yet future restoration*; at which period, *the literal Edom* will long have ceased to be a people. Hence *the Edom*, whose overthrow is represented by the prophet as being closely connected with *the yet future restoration of the Jews*, certainly cannot be at all *the literal Edom*; because the overthrow of *the literal Edom* was connected with *no restoration of the Jews*.

In fact, *the mystic Edom* of this prediction, as the Rabbies have ever believed*, and as I shall state at large in considering a subsequent prophecy closely connected with the present: *the mystic*

* "The Jewish writers do generally suppose, that *Edom* in the writings of the prophets stands for *Rome*." Mr. Lowth's Comment, on Isaiah xxxiv. 5.

Edom is the Roman empire, in the last stage of its existence; that is to say, when so organized as to have become, agreeably to the declaration of St. John, *one great confederacy under the influence of Antichrist* *.

The overthrow of *this mystic Edom*, whose desolation (it may be observed) is described in a manner closely resembling that in which the desolation of Babylon is described †, will strongly mark the era of *the restoration of Judah*, and will prepare a way for *the restoration of Israel*. In the 35th chapter, the two events of *the first* and *second advent* of our Lord, are, in a manner very usual among the prophets, mingled together. Christ healed all manner of diseases in the day of his *first advent*; but *the restoration of Judah* will assuredly not take place till the day of his *second advent*. Yet, even that part of the prophecy, which relates to the healing of the sick, the unclosing the eyes of the blind, the opening the ears of the deaf, and the causing the tongue of the dumb to sing, may hereafter receive a yet more ample, though not more exact, accomplishment than it has hitherto done. If the Messiah, during the period of his *humiliation* only, wrought many miracles of this nature in the land of Judæa exclusively; I can discover nothing very improbable

* See Rev. xvi. 12—16. xix. 17—21.

† Compare Isaiah xxxiv. 8—17. with xiii. 19—22. and Rev. xviii.

in the supposition, that those miracles of beneficence may be repeated to a much greater extent during his *triumphant millennial reign* upon earth. At least, I may say with Mr. Mede, that there is certainly nothing derogatory to the glory of God in entertaining even the most magnificent conceptions of what his Spirit hath been pleased to describe so magnificently.

PROPHECY X.

The first advent—The second advent—The overthrow of Antichrist—The conversion and restoration of the spiritually blind Jews—A denunciation against Babylon.

Isaiah xlii. 1. Behold my servant, whom I will uphold; my chosen, in whom my soul delighteth; I will make my spirit rest upon him; and he shall publish judgment to the nations—3. The bruised reed he shall not break; and the dimly burning flax he shall not quench: he shall publish judgment, so as to establish it perfectly. 4. His force*

* *His force.*] “ Rabbi Meir ita citat locum istum, ut post “ ירוץ addat כוחו *robur ejus*, quod hodie non comparet in textu “ Hebræo, sed addendum videtur, ut sensus fiat planior.” Capell. Crit. Sac. p. 382, cited by Bp. Lowth.

shall

shall not be abated nor broken; until he hath firmly seated judgment in the earth: and the distant nations shall earnestly wait for his law—

9. The former predictions, lo! they are come to pass; and new events I now declare: before they spring forth, I make them known unto you.

10. Sing unto the Lord a new song, and his praise from the end of the earth; ye that go down to the sea, and its fulness; ye isles, and ye that dwell in them. 11. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing; let them shout from the top of the mountains. 12. Let them give glory unto the Lord, and declare his praise in the islands.

13. The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea he shall roar; he shall prevail against his enemies. 14. From ages long past I have holden my peace; I have been still; I have refrained myself*: but now I will cry aloud like a travailing woman; I will destroy and devour at once. 15. I will make waste mountains and hills, and dry up all their herbs; and I will reduce the rivers to islands, and I will dry up the pools. 16. And I

* *For ages long past I have holden my peace; I have been still; I have refrained myself.*] “For thus saith the Lord
“unto me: I will sit still, but I will keep my eye upon my
“prepared habitation.” Isaiah xviii. 4. See also xxx. 18.

will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do for them, and not forsake them. 17. They shall be turned back, they shall be greatly ashamed that trust in graven images, that say to the molten images, Ye are our gods.

18. Hear, ye deaf; and look, ye blind, that ye may see. 19. Who is blind, but my servant; and deaf, but the messenger whom I sent? Who is blind, but he that ruleth over them*; and deaf, but the servant of the Lord? 20. Seeing many things, and thou observest not†; he openeth

* *He that ruleth over them.*] Heb. מַשְׁלֵם, rendered by the LXX, Ὁ κυριευωντων αυτων, and in the Latin translation of the Arabic, *Qui dominantur eis*. I like this rendering of the word better than that of our English version, *perfect*; though the Bp. of Killalla certainly gives some good reasons for retaining it. Bp. Lowth translates מַשְׁלֵם *he that is perfectly instructed*.

† *Seeing many things, and thou observest not.*] This passage is exactly parallel to another, wherein Isaiah describes the blindness and dispersion of Israel. “ And he said, Go, and
“ tell this people, Hear ye indeed, but understand not; and
“ see ye indeed, but perceive not. Make the heart of this
“ people fat, and make their ears heavy, and shut their eyes;
“ lest they see with their eyes, and hear with their ears, and
“ understand with their heart, and convert, and be healed.
“ Then said I, Lord, how long? And he answered, Until the
“ cities be wasted without inhabitant, and the houses without
“ man,

openeth the ears, and doth not hear. 21. The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable. 22. But this is a people robbed and spoiled*; they are all snared in holes, and hid in prison-houses; they are for a prey, and none delivereth; for a spoil, and none saith, Restore.

23. Who among you will give ear to this? who will hearken, and hear for the time to come?

24. Who gave Jacob for a spoil, and Israel to the robbers? Did not the Lord, he against whom we have sinned? For they would not walk in his ways, neither were they obedient unto his law.

25. Therefore he hath poured upon him the fury of his anger, and the strength of war: and it hath set him on fire round about, yet he knoweth not; and it hath burned him, yet he layeth it not to heart.

xliii. 1. But now, thus saith the Lord that created thee, O Jacob; and he that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine. 2.

“ man, and the land be utterly desolate, and the Lord have
“ removed men far away, and there be a great forsaking in
“ the midst of the land.” Isaiah vi. 9—12.

* *This is a people robbed and spoiled.*] “ Go, swift messen-
“ gers, unto a nation dragged away and plucked, unto a
“ people wonderful from their beginning hitherto, a nation
“ expecting expecting and trampled under foot, whose land
“ rivers have spoiled.” Isaiah xviii. 2.

When

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. 3. For I, the Lord thy God, the Holy One of Israel, am thy saviour: I gave Egypt for thy ransom, Ethiopia and Saba instead of thee. 4. Since thou wast precious in my sight, thou hast been honourable and I have loved thee: and I will give man for thee, and the nations for thy life. 5. Fear not, for I am with thee: I will bring thy seed from the east and gather thee from the west: 6. I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; 7. Every one that is called by my name: for I have created him for my glory, I have formed him, yea I have made him. 8. Bring forth the blind people*, and they shall have eyes; and the deaf, and they shall have ears. 9. Let all the nations be gathered together, and let the people be assembled; who among them can declare this, and shew us former things? Let them bring forth their witnesses that they may be justified; and let them hear, that they may speak the truth. 10. Ye are my witnesses, saith the Lord, and my servants whom I

* *Bring forth the blind people.*] “Blindness in part is happened unto Israel, until the fulness of the Gentiles be come.” Rom. xi. 25.

have chosen : that ye may know, and believe me, and understand that I am He : before me there was no God formed, neither shall there be any after me.

11. I, even I, am the Lord ; and beside me there is no Saviour. 12. I have declared, and I have saved, and I have shewed ; and among you there shall be no strange god : and ye are my witnesses, saith the Lord, and I am God. 13. Even before time was, I am he ; and there is none that can rescue out of my hand : I work ; and who shall undo what I have done ?

14. Thus saith the Lord your Redeemer, the Holy One of Israel : For your sake have I sent unto Babylon ; and I will bring down all her strong bars, and the Chaldeans exulting in their ships.

15. I am the Lord, your Holy One ; the creator of Israel, your King.

16. Thus saith the Lord, who made a way in the sea, and a path in the mighty waters ; 17. Who brought forth the rider and the horse, the army and the warrior : together they lay down, they rose no more ; they were extinguished, they were quenched like tow. 18. Remember not the former things ; and the things of ancient times regard not :

19. Behold, I make a new thing ; even now shall it spring forth : will ye not regard it ? Yea, I will make in the wilderness a way ; in the desert, streams of water. 20. The wild beast of the field shall glorify me ; the dragons, and the daughters of the ostrich : because I have given waters in the

wilderness; and flowing streams in the desert; to give drink to my people, my chosen: 21. This people, whom I have formed for myself; who shall recount my praise.

COMMENTARY.

Isaiah opens this prophecy with a description of the Messiah at the time of his *first advent*: but he is soon naturally carried forward into the days of *the second advent*, by the declaration, that the Saviour's force shall not be abated, nor broken, until he hath firmly seated judgment in the earth, and until the distant nations shall earnestly wait for his law. Such an introduction may serve as a key to all that follows; teaching us to refer *the latter part of the prediction to the final restoration of Israel*, and consequently teaching us to understand *the Babylon* which is then to be destroyed, not literally, but mystically.

Having portrayed the character of the Messiah, and having announced that he is now about to declare a new series of events, Isaiah solemnly calls upon the whole world to praise the Lord; and then proceeds to foretell, that, at the time of *the restoration of Israel*, God shall go forth in great wrath to confound his enemies, even *that impious Antichristian confederacy* so largely described in other predictions, which should dare to oppose the
5
return

return of the converted of his people. After he has long holden his peace, after a long cessation of the visible interpositions of his providence, after he has long been still and has refrained himself; he shall now, in *the last days*, lift up his voice, and destroy those who had madly taken up arms against him. At this dreadful period, at this *time of the end*, he shall lay waste symbolical mountains and hills; and shall wither all their herbs, and exhaust their rivers so that islands shall be formed in their beds: in other words, as it is similarly predicted by St. John when describing the same awful consummation of the present order of things under *the seventh vial**, he shall overturn both the larger and smaller Antichristian powers, shall diminish their population, and shall dry up their resources. Then will he lead those, who have long been mysteriously blind in error, by a way that they have not known; and convert their intellectual darkness into light. Then shall the deaf hear the trumpet of the gospel; and the blind behold the up-raised banner of the Messiah. For who are the blind and deaf, but the ancient people of God? Hath not blindness happened alike to the whole of *Israel*? the ruler and the ruled, the teacher and the taught? Are they not a nation robbed and spoiled; a prey, and none delivereth? And yet who hath given *Jacob* for a spoil, and

* Rev. xvi. 20.

Israel to the robbers; except the Lord against whom he hath sinned, the Most High whose law he hath transgressed? It is on this account that he hath poured upon him the fury of his anger: nevertheless, such is his judicial infatuation, that, although the fire burneth him, he layeth it not to heart, he understandeth it not.

But, while *Israel* is thus enveloped in thick darkness, the Lord, who, in the midst of apparent neglect, hath all along kept his eye upon him, who hath steadily though secretly been causing the jarring affairs of the world to subserve his own high purposes; the Lord will suddenly call aloud, and make his voice to be heard to the very ends of the world. The north shall give up the dispersed of his people; and the south shall not keep back. *The seed of Jacob* shall be brought from the east, and gathered from the west. The blind people shall wonderfully return, and they shall have eyes; the deaf, and they shall have ears. Upheld by the powerful arm of the Lord, they shall neither be overwhelmed by the rivers of invaders that have long spoiled their country, nor destroyed by the desolating fire of war. Egypt, Ethiopia, and Seba, which were lately numbered among the conquests of *Antichrist*, shall now become, as it were, a ransom for *Israel**; men shall be given for him, and

* These countries, at least Egypt and Ethiopia, will be conquered by *Antichrist* at the era of the restoration of the
Jews

and nations for his life. In the midst of the assembled tribes of the earth, he shall be the chosen witness of the Lord; and all people shall acknowledge, that beside Jehovah, there is no Saviour.

To this prophecy, respecting *the final restoration of Israel*, Isaiah attaches a severe denunciation against *Babylon*; that is to say, *the mystic Babylon*, or *the Roman Antichristian confederacy*, for so the context leads us to understand it.

When *the great confederacy* is broken, then will *the ten tribes* begin to be restored; and, from this and other similar predictions, there is reason to think, that their restoration will not be unattended by miracles. Since both here and elsewhere* it is compared to the Exodus from Egypt, it is not unnatural to suppose that there will be a certain de-

Jews (Dan. xi. 42, 43.). It is proper to remark, that this part of the prediction has been applied to the days both of Sennacherib and Shalmaneser; but, as Bp. Lowth observes, without any clear proof from history. In fact, the general tenor of the whole prophecy shews plainly, that it must be referred to the days of *the second advent* and *the general restoration of Israel*. See particularly chap. xliii. ver. 5, 6, 7. The Bp. of Killalla applies it to the days of Cyrus, and considers Egypt as being given to him in reward for his releasing *the Jews*: consequently, he supposes the prophecy in general to relate to *the restoration from Babylon*. This exposition seems to me to be no less objectionable, than those which refer the prediction to the times of Sennacherib and Shalmaneser; and *that* for the very same reasons.

* Compare Isaiah xi. 15, 16.

gree even of *circumstantial* resemblance between them.

PROPHECY XI.

The gathering both of Jews and Gentiles into the millennial church—The greatness of Israel—The fall of Antichrist.

Isaiah xlix. 5. And now saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him (*for even Israel shall be gathered unto him* *), and I shall be glorious in the eyes of the Lord, and my God shall be my strength): 6. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel;

* *Even Israel shall be gathered unto him.*] I have adopted the marginal reading *וְיִשְׂרָאֵל*, instead of the textual reading *וְיִשְׂרָאֵל*; both because it appears to me to correspond much better with the declaration of Christ's office, and because it evidently was the received reading in the days of *the Seventy*. In verse 4, our Lord complains of his fruitless labour among *the Jews*: here he asserts, that, notwithstanding the former unsuccessfulness of his ministry, his office was to bring back *Jacob* to his God, and therefore that *Israel* should surely be gathered unto him. The LXX translate the passage as follows, omitting the negative particle—*τὸ συναγαγεῖν Ἰακώβ πρὸς αὐτὸν, καὶ Ἰσραὴλ*. See Bp. Lowth in loc.

I will

I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. 7. Thus saith the Lord, the Redeemer of Israel and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers: Kings shall see, and arise; princes also shall worship; because of the Lord that is faithful, the Holy One of Israel and he shall choose thee. 8. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to re-establish the land, to cause to inherit the desolate heritages; 9. Saying unto the prisoners, Go forth; to them that are in darkness, Be ye discovered*. They shall feed by the ways, and their pastures shall be in all high places. 10. They shall not hunger, nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. 11. And I will make all my mountains a way, and my high ways shall be exalted. 12. Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of the Sinim.

* *Saying to them that are in darkness, Be ye discovered.] I think that the lost ten tribes are here intended. The passage seems to be parallel to one already considered. "They, that were lost in the land of Assyria, shall come." Isaiah xxvii. 13.*

13. Sing, O heavens ; and be joyful, O earth ; and break forth into singing, O mountains : for the Lord hath comforted his people, and will have mercy upon his afflicted. 14. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. 15. Can a woman forget her sucking child, that she should not have compassion on the son of her womb ? Yea, they may forget ; yet will I not forget thee. 16. Behold, I have graven thee upon the palms of my hands ; thy walls are continually before me. 17. Thy children shall make haste ; thy destroyers, and they that made thee waste, shall go forth of thee *. 18. Lift up thine eyes round about, and behold ; all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all as with an ornament, and bind them on thee like a bride. 19. Though *hitherto* † *there*

* Bp. Lowth translates this verse, *They, that destroyed thee, shall soon become thy builders ; and they, that laid thee waste, shall become thine offspring.* I do not see much necessity for altering the common version. In a subsequent passage however בניך ought undoubtedly to be rendered *thy builders*, not *thy sons*. The common version is retained by the Bp. of Killalla.

† *Though hitherto, et infra.*] This translation of a confessedly obscure passage has been submitted to the Bp. of Killalla, who approves of it. He conjectures however, that possibly for כי we ought to read לי ; in which case the sense would be, *Unto me belong thy desolate places, and I will make them overrun with inhabitants.*

have

have only been thy waste places, and thy desolate places, and the land of thy destruction; yet now thou shalt be straitened for room by reason of *thy* inhabitants; and they that swallowed thee up shall be far away. 20. As yet the children, of whom thou hast been bereaved, shall say in thine ears; The place is too strait for me; come close unto me, that I may *have room* to dwell. 21. Then shalt thou say in thine heart, Who hath begotten me these*, seeing I have lost my children, and am desolate, migrating from one country to another, and turning aside out of the way; and who hath brought up these? Behold, I was left alone: these, where have they been? 22. Thus saith the Lord Jehovah, Behold I will lift up mine hand to the Gentiles; and set up my banner unto the nations: and they shall bring thy sons in their arms†, and thy daughters shall be carried upon their shoulders. 23. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee‡ with their face to-

* *Who hath begotten me these.*] The surprize of *Judah* at being reunited with *Ephraim* is probably here described—*Judah* is to be first restored, partly in a converted state by *the great maritime power*, and partly in an unconverted state by *Antichrist*; and afterwards *Ephraim*, by the continental powers of the east and the north.

† *They shall bring thy sons in their arms.*] *The restoration of Ephraim* seems here to be peculiarly meant. Compare this passage with Isaiah lxvi. 19, 20.

‡ *They shall bow down to thee with their face toward the earth.*] Compare Isaiah ii. 2, 3.

ward

ward the earth, and shall lick up the dust of thy feet: and thou shalt know that I am the Lord, and they shall not be ashamed that wait for me.

24. Shall the prey be taken from the mighty, or shall the captive of the terrible * be delivered?

25. But thus saith the Lord, Even the captive of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. 26. And I will cause them that oppress thee to eat their own flesh, and they shall be drunken with their own blood as with sweet wine: and all flesh shall know, that I the Lord am thy Saviour and Redeemer, the Mighty One of Jacob.

COMMENTARY.

In the beginning of this prophecy, Christ, having complained that he hath laboured in vain in the conversion of *Israel*, declareth nevertheless, that it is

* *The terrible.*] For צרִיק read עֲרִיק. For reasons and authorities see Bp. Lowth in loc. Yet the Bp. of Killalla retains the reading צרִיק, and gives it the sense of *complete*, “as the Latins say *justus exercitus, justum volumen.*” Agreeably to this interpretation of the word, he translates the passage, “Shall the completely captivated be rescued?” In his letter to me he owns, that he cannot produce from the Scriptures another example of צרִיק being used for *complete*; but endeavours to obviate this difficulty by urging, that we have no book in the language except the comparatively short book of the Hebrew Scriptures.

his

his office to bring *Jacob* back again to the Lord, and that *Israel* shall surely be gathered unto him; nor yet *Israel* alone, but all the far distant tribes of the Gentiles. Despised as the Redeemer was at his *first advent*, kings shall see and worship him in a manner yet more extensive and glorious than the world hath ever yet beheld. He shall cause *the Jews* again to inherit their desolate heritage. He shall speak the word, and the prisoners shall go forth at his bidding. He shall call aloud to *the ten tribes*, that have been so long shrouded in darkness and have so long eluded every inquiry; and they shall forthwith be discovered. He shall mercifully lead the whole Israel of God from the various lands of their captivity: every obstacle to their return shall be removed: and they shall come, some from the north, and some from the west, and some from the land of the Sinim*. Long as the Lord

* By these *Sinim* some have understood *the Chinese* or *Sinenses*; but Bochart objects to the notion, on the ground that the Chinese were then unknown in the more western parts of the world. He himself supposes them to be *the inhabitants of Sin* or *Pelusium* in Egypt; and undoubtedly there are some prophecies which speak of the return of *the Jews* out of that country, at the era of the restoration. See Bochart. Phaleg. L. iv. C. 27. p. 275. and Mr. Lowth in loc. The Bp. of Killalla understands *Tartary* by *the north*; *Europe*, by *the west*; and *the Chinese*, by *the Sinim*. “In China,” says he, “a multitude of Jews lie hid, if we may believe the curious account of them, published by the Jesuit Brotier, in his
“ supplement

Lord hath seemed to forget Zion, he hath still kept his eye upon her, and will in due time destroy her destroyers and make her the glory of the whole earth. Her younger sisters, the churches of *the Gentiles*, shall flock unto her; the land of her desolation shall be too narrow for the multitude of her children; and they that devoured her shall be driven far away. Even she herself shall marvel at the number of her offspring, she who hath so long been a wanderer over the face of the whole earth, when she beholds *Ephraim* joined to *Judah* and *the remnant of Israel* to *the house of David*. Obedient to the command of the Lord, *the Gentiles* shall bring her children from afar: kings shall be her nursing fathers: and, if her fall hath been the riches of the world, if her diminishing hath been the riches of *the Gentiles*, how much more her fulness!

Here the prophet, as usual, calls our attention to *the fall of Antichrist*, which he almost inva-

“supplement to Tacit. Hist. L. v.” If by *the Sinim* the prophet meant *the Chinese*, and if there be any descendants of *Israel* in their empire, I should suspect, that they were rather fragments of *the ten tribes*, than *Jews* properly so called. In support of the Bp. of Killalla's opinion it may be observed, that, since *the north* and *the west* are specially mentioned, and since the Israelites are chiefly scattered through *the north the west* and *the east*, it is most natural to suppose that *some eastern nation* is intended by *the Sinim*. By the North I incline to understand *the Russian dominions*, including *Tartary*.

riably

riably connects with *the restoration of the Jews*. He asks, whether the prey shall surely be delivered from that mighty tyrant, and whether his captives shall be rescued from him? To this the Lord solemnly answers, that even the captive of the mighty shall be taken away, and the prey of the terrible delivered; for that he will contend with all the enemies of Zion, and save her children; that he will signally avenge her upon her oppressors; and that at length all flesh shall know, that the Lord is the Saviour of Jacob.

PROPHECY XII.

The joy and prosperity of the once desolate church of Judah at the time of the restoration—The vain gathering together of Antichrist.

Isaiah liv. 1. Sing, O barren, thou that didst not bear; break forth into singing and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. 2. Enlarge the place of thy tent, and let them stretch forth the curtains of thy tabernacles: spare not, lengthen thy cords, and drive down firmly thy tent-pins. 3. For thou shalt break forth on the right hand
and

and on the left; and thy seed shall inherit the Gentiles, and they shall cause the desolate cities to be inhabited. 4. Fear not, for thou shalt not be ashamed; and, turn not away thy face for shame, for thou shalt not be abashed: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. 5. For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer is the Holy One of Israel; the God of the whole earth shall he be called, 6. For the Lord hath called thee as a woman forsaken and grieved in spirit; and a wife of youth, when thou wast put away*, saith thy God. 7. For a small moment have I forsaken thee: but with great mercies will I gather thee. 8. In a minute of anger I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. 9. For this is as the waters of Noah unto me: as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. 10. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath

* *Put away.*] Nearly the same kind of imagery is used by Hosea to describe *the state of alienation from God*, under which *the Jews* are at present labouring. Vide infra Hosea i—ii. in Prophecy XXVII.

mercy on thee. 11. O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. 12. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. 13. And all thy children shall be taught of the Lord: and great shall be the peace of thy children. 14. In righteousness shalt thou be established: thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee.

15. Behold, they shall be leagued together*; but it is not from me: whosoever is leagued against thee, shall stumble against thee. 16. Behold, I have created the armourer, that bloweth the coals in the fire, and that bringeth forth a weapon by his workmanship; and I have created destruction for a snare†. 17. No weapon, that is formed against thee, shall prosper; and every tongue, that

* *Behold, they shall be leagued together.*] So the passage is translated by Bp. Lowth. Compare together Joel iii. 2, 11—Zechar. 14. 2—Rev. xvi. 12—16. xix. 19—21. *Antichrist is to unite himself, by a federal league, with the false Romish prophet and the vassal kings of the Latin earth, so that they shall jointly form one great conspiracy.*

† *I have created destruction for a snare.*] I have created the powers of darkness, and for a season suffer them to prevail; but, in the midst of their machinations against others, they shall suddenly fall into a snare themselves. Compare Isaiah xxiv. 16, 17, 18. and Rev. xi. 18.

shall

shall rise against thee * in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

COMMENTARY.

The prophet calls upon the desolate *church of Judah* to sing aloud for joy, because her restoration draweth nigh. Alienated from God by her obstinate infidelity and infatuated rejection of the Messiah, she had long ceased to bring forth spiritual children : but now she hath need to enlarge the place of her tents, and to stretch forth the curtains of her tabernacles ; for her children shall vie in number even with those of the married wife, that ingrafted olive *the church of the Gentiles* ; and her forsaken cities shall again be inhabited. In order that she may not despair by reason of the depth of her humiliation, she is exhorted not to fear : because, rejected as she may be at present from being the mystic wife of God as she formerly was, and therefore mourning in a state of symbolical widowhood ; yet she shall shortly forget the shame of her youth, and the Lord of hosts shall

* *Every tongue that shall rise against thee.*] These words may possibly contain an allusion to the destroying anathema of *the beast* and *the false prophet*, when they shall sanctify war and imprecate the vengeance of heaven upon all their opponents.

acknowledge

acknowledge himself to be her husband. Though she may now appear like a woman forsaken and put away, like a deserted wife of a man's youth; God declares, that he hath forsaken her only for a little moment, and swears by an oath as inviolable as that which he swore to Noah, that he will mercifully gather her and establish the covenant of his peace with her. She hath been, during the days of her widowhood, afflicted, tossed with tempests, and not comforted; but her cities shall be rebuilt with increased splendor, her children shall be taught of the Lord, she shall be established in righteousness, and she shall be delivered from fear and oppression.

This incidental mention of her deliverance from the terror of her enemies leads Isaiah, as usual, to predict *the downfall of Antichrist*; who towards the close of his career shall gather together his forces against *the converted of Judah*, and plant the curtains of his pavilions between the seas in the glorious holy mountain. His confederacy however is not from the Lord, but from the diabolical influence of Satan; therefore shall he rush forward only to his own destruction, and shall fall before the returning people of God. Yet, although the sovereign judge of heaven and earth disclaims the impious enterprize of *Antichrist*; he asserts, that it is he who hath created the armourer to forge weapons of war, and who hath created destruction itself, even destruction personified in the last great

opposer of his purposes, to fall into the snare which he hath prepared for it. Neither the weapons of violence, nor the invectives of his enraged enemy, shall prevail against Judah: he shall alike triumph over both.

PROPHECY XIII.

The sins of the Jews the cause of their separation from God—The overthrow of God's enemies at the time of their conversion and restoration—The spiritual glory of the millennian church—The continental restoration of the ten tribes—The maritime restoration of the converted of Judah.

Isaiah lix. 1. Behold, the Lord's hand is not shortened that it cannot save; neither his ear heavy that it cannot hear. 2. But your iniquities have separated between you and your God; and your sins have hid his face from you, that he will not hear—15. Yea, truth faileth; and he that departeth from evil maketh himself a prey. And the Lord saw it, and it displeased him that there was no judgment. 16. And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him: and his righteousness, it sustained him. 17. For

For he put on righteousness as a breastplate, and a helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a mantle. 18. He is mighty * to recompense; he that is mighty to recompense will requite: wrath to his adversaries, recompence to his enemies, to the isles † a recompence will he requite. 19. And they from the West shall revere the name of the Lord; and they from the rising of the sun, his glory: when he shall come like a river straitened in his course, which the wind of the Lord driveth along ‡. 20. And the Redeemer shall come to Zion, and shall turn away iniquity from Jacob §, saith the Lord. 21. And this is the covenant which I will make with them, saith the Lord: My spirit which is upon thee, and my words which I have put in thy mouth, they shall not depart from thy mouth, nor from the mouth of thy seed, nor from the mouth of thy seed's seed, saith the Lord, from this time forth for ever.

* *He is mighty.*] See Bp. Lowth in loc.

† *The isles.*] *The western regions of Europe, which the Phœnicians, and the Jews, in imitation of them, were wont to distinguish by this appellation. See Mede's Works. B. i. p. 272, 273.*

‡ *Which the wind of the Lord driveth along.*] That is, a strong wind. See Bp. Lowth in loc.

§ *And shall turn away iniquity from Jacob.*] “ So LXX, “ and St. Paul (Rom. xi. 26.), reading instead of לְשׁוֹבֵי and “ מִיַּעֲקֹב, וְהָשִׁיב, בִּיַּעֲקֹב. Syriac likewise reads וְהָשִׁיב: and “ Chaldee, to the same sense, וְלִהְיוּ.” Bp. Lowth in loc.

lx. 1 *. Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. 2. For, behold, darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. 3. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. 4. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. 5. Then shalt thou see, and flow together; and thine heart shall fear and be enlarged: because the multitude of the sea shall be turned unto thee, the forces of the Gentiles shall come unto thee. 6. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense; and they shall shew forth the praises of the Lord. 7. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth † shall minister unto thee: they shall

* Chap. lx.] “ We may suppose the groundwork of the prophecies, contained in this and the two following chapters to be *the Jews restoration from captivity.*” Mr. Lowth in loc.

† *The dromedaries of Midian—all they from Sheba—the flocks of Kedar—the rams of Nebaioth.*] “ They shall hover over the borders of the Philistines towards the west; they shall spoil them of the east together: Edom and Moab shall become their vassals; and the children of Ammon shall be their obedient servants.” Isaiah xi. 14.

come

come up with acceptance on mine altar, and I will glorify the house of my glory.

8. Who are these? Like a cloud they fly, and like doves to their holes *. 9. Surely the isles shall wait for me, and the ships of Tarshish among the first †, to bring thy sons from far, their silver and their

* *Doves to their holes.*] They shall fly with a trembling rapidity to the land of their refuge, like doves to holes in the rocks. “ Dr. Richard Chandler, in his travels in Asia Minor, “ has taken notice of the doves there lodging in holes of “ the rocks.” Harmer’s Observ. Vol. iii. p. 55. See Cant. ii. 14.

— θεα φύγεν, ὥς τε πελεια,
Ἡ ῥαθ’ ὑφ’ ἱρηκος κοιλὴν εἰσεπλάλο πείρην. Iliad xxi. 493.

† *The ships of Tarshish among the first.*] The ships of that particular country of the isles of the Gentiles, which at the period of the completion of the prophecy will command at sea. In the language of the Old Testament, *the ships of Tyre* are ordinarily called *ships of Tarshish*, apparently from the great commercial intercourse between Tyre and Tarshish, much perhaps in the same manner as our principal trading vessels are termed *east or west-indiamen*. Tyre however has long since ceased to be a nation; *the ships of Tarshish* therefore, at the era of the yet future return of *the Jews*, certainly cannot be *literal Tyrian vessels*. Hence we must necessarily, I think, conclude them to be the ships of *some power of the isles of the Gentiles*, that is, *some European power*, which in the modern world shall answer to Tyre in the ancient world; but, *what power* will accord with such a description when *the Jews* begin to be restored, can only be determined by the event. Thus far however we may venture to assert, from the more ample description which Isaiah gives us of it in his 18th

their gold with them, unto the name of the Lord thy God, unto the Holy One of Israel, because he hath glorified me. 10. And the sons of strangers shall

chapter, that it will certainly be a nation of faithful worshippers, and therefore not a popish nation. This position indeed necessarily follows from the collateral predictions of Daniel and St. John, which teach us that the return of the converted Jews shall be opposed by an armed confederacy of Antichrist, the false Romish prophet, and the kings of the Latin earth.

It may not be improper to observe, that *ships of Tarshish* sometimes mean simply *large vessels fit for undertaking long voyages by sea* (See Well's Geog. of the Old and New Test. Vol. i. p. 72, 73.). The sense will be much the same: for, in either case, the prophecy foretells, that *the converted Jews* will be brought back in large vessels belonging to *the then principal maritime European protestant power.*

Mr. Beere ventures to assert with some degree of positiveness, that *this maritime power is England*, and that by *Tarshish* we are *literally* to understand *the British isles*. Addressing himself to *the Jews*, he says, “ We are led to think from
 “ some expressions in the holy writings, that, when the Lord
 “ shall begin to turn your captivity, then *England* shall stand
 “ foremost among the nations to convey you home to your
 “ own country. For the Holy Spirit, in the writings of the
 “ prophet Isaiah, when it is predicting your final restoration
 “ and the rebuilding of Jerusalem, speaks by a figure of
 “ speech, as having a foreview of the fleet of ships bringing
 “ you home to your own land (Isaiah lx. 8—10.). Now we
 “ are told by ancient authors, that that great commercial
 “ people of old times, the Phenicians, traded to those large
 “ islands that lay westward of the pillars of Hercules; a name
 “ given by their sailors to the great rocks and high lands on
 “ each .

shall build thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. 11. Therefore

“ each side of the straits of Gibraltar. And the prophet
 “ Ezekiel, speaking of the commerce that was carried on in
 “ those times in that once great and famous city of Tyre,
 “ says, *Tarshish was thy merchant, by reason of the multitude of*
 “ *all kinds of riches; with silver, iron, tin, and lead, they*
 “ *traded in thy fairs.* Now it is well known, that this island
 “ produces all these different articles of commerce: but where
 “ is there an island in all the Mediterranean sea, that produ-
 “ ceth *tin* in sufficient quantities (like this island) to become
 “ a great article of trade? We know of none; and therefore
 “ conclude the Holy Spirit here speaks of the island of *Great*
 “ *Britain.* And, if we add hereto what Herodotus says of
 “ the importation of *tin* into the different countries of the
 “ Levant in his time, we shall then have but little reason to
 “ doubt, that the Holy Spirit by this prediction concerning
 “ *Tarshish* meant our island. For says he, *The Phenicians ap-*
 “ *plied themselves to make long voyages, and used to carry the*
 “ *merchandize of Egypt and Assyria into diverse parts.* Yet I
 “ *have never seen any man, who by his own experience could inform*
 “ *me concerning the nature of that sea, which bounds the extre-*
 “ *mities of Europe.* However it is certain, that amber and tin
 “ *come from the remotest parts: but I have nothing certain to*
 “ *relate concerning the western bounds of Europe.* Neither can
 “ *I assent to those, who tell us of a river by the barbarians called*
 “ *Eridanus, which they say furnishes amber and runs northward*
 “ *into the sea.* I know as little of the islands called *Cassiterides*
 “ *from the tin which is thence imported among us.* Thus doth
 “ this venerable historian give us his testimony, that *tin* was
 “ imported into those countries of the Levant bordering on
 “ the most eastern parts of the Mediterranean sea (and such

fore thy gates shall be open continually; they shall not be shut day nor night; to bring unto thee the forces of the Gentiles, even their kings *magnificently* conducted. 12. For the nation and kingdom *, that will not serve thee, shall perish:

“ were Tyre and Sidon) from the great islands beyond the
 “ most western coasts of Europe; which islands must be the
 “ isles of *Great Britain*. We therefore conclude, that the
 “ Holy Spirit by *the ships of Tarshish* most undoubtedly here
 “ speaks of *those that belong to England*. From whence we
 “ infer, that this island shall be among the first of the nations
 “ to convey you to your own country at the appointed time.”
 Dissert. on Dan. viii. 13, 14. p. 37.

Whatever may be thought of Mr. Beere's conjecture respecting *the maritime nation*, it may be doubted whether *Tarshish* can *literally* mean *Britain*. Bochart at least is of a different opinion. See however Bp. Lowth on Isaiah ii. 13—16.

Mr. Fraser, like Mr. Beere, conjectures from this passage, that *the English* will “ perhaps shew the first example of carrying God's exiled people to their own land.” Key to the Prophecies. p. 384.

I think it right to observe, that the whole of this is *mere conjecture*, however the present aspect of affairs may seem to warrant it. We may collect, that *the maritime power* in question will be *some protestant European nation*: but as yet we have no right to say, that *this* or *that* particular nation is intended. Should any remarkable attempt be speedily made in this country to convert *the Jews*, and should the attempt meet with any degree of success, it would then be highly probable that *Britain* might be the nation; but *till* then it is the most prudent to abstain from the vanity of speculating upon futurity.

* *The nation and kingdom, that will not serve thee, shall perish.*] The overthrow of *Antichrist* and his *confederates* seems here to be briefly alluded to.

yea, the nations shall be utterly wasted. 13. The glory of Lebanon shall come unto thee, the fir, the pine, and the box together, to beautify the place of my sanctuary: and I will make the place of my feet glorious. 14. The sons also of them, that afflicted thee, shall come bending unto thee; and all they that despised thee, shall bow themselves down at the soles of thy feet: and they shall call thee, The-city-of-the-Lord. The-Zion-of-the-Holy-One-of-Israel. 15. Instead of thy being forsaken and hated and without any one passing through thee, I will make thee an eternal excellency, a joy from generation to generation. 16. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings; and thou shalt know that I am the Lord thy Saviour, and the mighty One of Jacob thy redeemer. 17. For brass I will bring gold, and for iron I will bring silver; and for wood brass, and for stones iron: and I will make thy superintendants peace, and thy taskmasters justice. 18. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. 19. The sun shall be no more thy light by day: neither with brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. 20. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall

shall be ended. 21. And thy people all of them shall be righteous : they shall inherit the land for ever : they are the branch of my planting, the work of my hands, that I may glorify myself. 22. That which was little, shall become a leader* ; and that, which was small, a strong nation : I, the Lord will hasten it, in its season.

COMMENTARY.

When a prophecy in the Old Testament is formally explained and applied in the New, we may conclude, that whatsoever is connected with it ought to be explained and applied in the same manner, unless there be strong evidence to prove that it is cited either in a primary sense only or merely in the way of application. A verse in the prediction which we are now considering is quoted by St. Paul, and is applied by him to *the conversion*

* *That, which was little, shall become a leader.*] This part of the prophecy, like many other prophecies, appears to intimate, that *Israel* shall hereafter become the first of nations, and Jerusalem the metropolis of the millennial kingdom of the Messiah. The elder sister, *the Jewish church*, shall then take the precedence of her younger sisters, *the Gentile churches* ; a precedence however, purely spiritual and readily accorded ; a precedence, far unlike that usurped by the apostate *man of sin*, the pretended successor of St. Peter. I think it accords better with the general import of the passage to translate מְלִיךָ *a leader*, than *a thousand*.

and

*and restoration of the Jews**. Hence I infer, that what is connected with this verse ought to be applied to the events of the same period.

We are first taught, that God's long separation from his ancient people is occasioned by their sins. And we next learn, that he nevertheless will in due time arise in judgment to take vengeance upon his enemies. These enemies cannot be *the Jews* themselves, because they are placed in *the isles* or *the western regions of Europe*; and *the Jews* are never spoken of under the appellation of *the isles of the sea*. Yet, since *their destruction* synchronizes with *the coming of the Redeemer*, and since (according to St. Paul) *this coming of the Redeemer* is to take place at the era of *the restoration of Judah*, the *destruction of God's enemies in the isles* must take place at the same era. Hence *these enemies* must plainly be *the western antichristian confederacy*.

After their destruction, after a long period of intellectual and spiritual darkness, Judaical, Papal,

* “ *And the Redeemer shall come to Zion*. This and the following verse are expounded by St. Paul of that general restoration of the Jewish nation, which he assures us shall come to pass in *the latter times* (See Rom. xi. 26, 27. Compare Obad. 17, 21.). And the words of the foregoing verse, which speak of *God's name being feared from one end of the world to the other*, do plainly look that way, as also the following chapter.” Mr. Lowth in loc. See also Fraser's Key to the Prophecies. p. 12.

and Mohammedan, the blessed day of the Millennium will commence, the glory of the Lord will shine upon his ancient Church, and *the Jews* and *the Gentiles* will form one flock under one shepherd.

Isaiah now descends to particulars. His attention is first engaged by *the continental restoration of the ten tribes*, which, though second in point of time to *the restoration of Judah*, will most probably be first in point of numbers and consequence. While he beholds the nations bringing back his brethren of *the house of Ephraim* on camels and on dromedaries, the scene changes, and a fresh vision is suddenly presented to his imagination. A multitude, *the converted of Judah*, appear to come like doves, rapidly flying upon the wings of the wind; and these, though *last* introduced into the present prediction, will nevertheless be restored, as we may collect from other prophecies, *before* the remnant of *the ten tribes*. From the far distant isles of the west, the maritime regions of Europe, the prophet beholds the ships of Tarshish, the navy of that power which at the period of the accomplishment of the prophecy may be considered as the modern Tyre, securely bringing over the waves of the ocean *the converts of Judah* as an offering to the name of the Lord their God*.

Having

* The Bp. of Killalla supposes *the name of the Lord*, to which the Jewish converts are brought as an offering, not to be

Having thus foretold, that *the whole house of Israel* shall surely be restored, at two different seasons, by land and by sea; and having declared, that *the then prevailing maritime power* shall be among the first to undertake the restoration of *the converted members of the house of Judah* *: Isaiah triumphantly enlarges on the future glories of his people and the sacred happiness of the Millennium, intermingling however with his song of victory an allusion to the overthrow of *Antichrist* and the utter extinction of his abominable tyranny.

be a thing, but a person, even *the divine Word* mentioned in Exod. xxiii. 21. The supposition is ingenious, and is rendered probable by the context of the prophecy, *the conversion of the Jews to Christianity* being here plainly foretold. Exactly the same phraseology is used in Isaiah xviii. 7, where *the name of the Lord* may be similarly understood.

* *The restoration of the unconverted of Judah* is not here noticed. There is reason to believe that it will nearly, if not altogether, synchronize with *the restoration of the converted of Judah*, and that it will be effected by land through the instrumentality of *the Antichristian faction*, previous to the subsequent restoration also by land of *the remains of the ten tribes*.

PROPHECY XIV.

The restoration and conversion of Judah—The triumph of Christ over the mystic Edom.

Isaiah lxii. 1 *. For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. 2. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. 3. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. 4. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called My-delight-is-in-her; and thy land, The-married-one; for the Lord delighteth in thee, and thy land shall be married. 5. For, as a young man marrieth a virgin, so shall they, that build

* Chap. lxii.] "The former promises of restoring the Jewish Church and nation are again confirmed by a solemn oath of God's (ver. 8.); which to me is an evident proof, that this prophecy relates to a scene of affairs that is still future." Mr. Lowth in loc.

thee up, marry thee* ; and, as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. 6. I have set watchmen upon thy walls, O Jerusalem ; they shall not hold their peace day nor night : ye, that make mention of the Lord, keep not silence : 7. And give him no rest till he establish, and till he make Jerusalem a praise in the earth. 8. The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies ; and

* *So shall they, that build thee up, marry thee.*] I prefer this translation to that of our English version. That *the Hebrew church* should be married to her *sons*, seems to convey an idea neither very intelligible, nor elsewhere warranted in Scripture. Jeremiah represents the Lord as calling unto *the backsliding sons of Israel*, and as being married to *them* (Jerem. iii. 14.) ; but I know not that *the church* is ever said to be married to her *own* sons. In addition to this remark it may be observed, that the well known antithesis of the Hebrew poetry requires the first half of the verse to answer to the second ; *the persons therefore, that marry the church of Israel*, must answer to *her God that rejoiceth over her*. Such being the case, I apprehend that *the builders up of Zion* are *the Lord God Almighty, the Holy and Undivided Trinity*. It is superfluous to remind the Hebrew student of the frequency of this plural phraseology : but for the satisfaction of the English reader it may not be amiss to remark, that, what he has been accustomed to see translated, *Remember thy Creator in the days of thy youth* (Eccles. xii. 1.), stands in the original, *Remember thy Creators*. These Creators, the all-powerful Elohim of Israel, are they, who will build up the walls of Zion, and be the husband of his people Israel. See Bp. Lowth in loc. and compare his note on Isaiah xlix. 17.

the

the sons of the stranger shall not drink thy wine for which thou hast laboured: 9. But they, that have gathered it, shall eat it, and praise the Lord; and they, that have brought it together, shall drink it in the courts of my holiness. 10. Go through, go through the gates: prepare ye the way of the people*: cast up, cast up the highway: gather from the stones: lift up a banner for the nations. 11. Behold, the Lord hath proclaimed unto the end of the world †, Say ye to the daughter of Zion, Behold, thy Saviour cometh ‡; behold, his

* *Prepare ye the way of the people.*] “The prophet, relying upon God’s oath (ver. 8.), speaks of the general restoration of *the Jews*, as if it were actually a doing; and exhorts those nations, through whose territories they were to pass in their return homeward, to go out of their cities and repair the roads, raising causeways in the lower grounds, and levelling the rough and stony places. By this figure the prophet signifies a removal of all obstacles which might hinder their return.” Mr. Lowth in loc.

† *The Lord hath proclaimed unto the end of the world.*] “He hath caused the great trumpet to sound as a signal to gather the dispersed *Jews* together (see note on Chap. xxvii. 13.); or he hath sent preachers of the Gospel to all parts of the world, in order to the conversion of *the Jews*.” Mr. Lowth in loc.

‡ *Behold, thy Saviour cometh.*] Such I conceive to be the proper translation of the passage, not *thy salvation cometh*: the whole context shews, that *a person*, not *a thing*, is spoken of. Accordingly it is so rendered by the LXX, the Vulgate, the Chaldee Paraphrase, the Syriac, and the Arabic. See Bp. Lowth in loc. Compare the whole of this verse with Isaiah xl. 10.

reward

reward is with him, and his work before him. 12. And they shall call them 'The-holy-people, The-redeemed-of-the-Lord; and thou shalt be called Sought-out, A-city-not-forsaken.

lxiii*. 1. ISAIAH. Who is this that cometh from Edom, with dyed garments from Bozrah †? This that is glorious in his apparel, travelling in the greatness of his strength?

MESSIAH. I that speak in righteousness, mighty to save.

2. ISAIAH. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat?

3. MESSIAH. I have trodden the wine-press alone; and of the people there was none with me: and I have trodden them down in mine anger, and I have trampled them in my fury; and their blood is sprinkled upon my garments, and I have stained all my raiment. 4. For the day of vengeance is

* Chap. lxiii.] " Now the prophet comes to describe the
" day of vengeance. The beginning of the chapter is by way
" of dialogue between the prophet and Christ, where the latter
" is described as returning in triumph from the slaughter of
" his enemies, which seems to be much the same scene which
" was represented chap. xxxiv. See likewise Joel iii. 12, 13,
" 14." Mr. Lowth in loc.

† Edom—Bozrah.] " The prophet seems to take a hint
" from some remarkable calamity that befell *the Edomites*, to
" describe some more general judgment, that should be in-
" flicted upon the enemies of God's Church and truth." Mr.
Lowth in loc.

in mine heart, and the year of my redeemed is come. 5. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. 6. And I trod* down the people in mine anger, and made them drunk in my fury, and I brought down their strength to the earth.

7. ISAIAH. I will mention the loving kindnesses of the Lord and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses—17. O Lord, why hast thou made us† to err from thy ways, and hardened our heart from thy fear? Bring back, for thy servants sake, the tribes of thine inheritance‡. 18. For a

* *I trod.*] “Both the LXX and the Vulgar Latin translate “this and the following sentences of this verse in the præter-perfect tense, which agrees better with the context, where “Christ is described as having his garments already stained “with blood!” Mr. Lowth in loc.

† *Why hast thou made us?*] “The words might better have “been rendered, *why hast thou suffered us?* for the form “called *Hiphil* in Hebrew, often denotes only permission, “and is rendered elsewhere to that sense by our translators.” Mr. Lowth in loc.

‡ *Bring back, for thy servants sake, the tribes of thine inheritance.*] “That is, Turn thy captivity for the sake of thy “servants Abraham and Israel (ver. 16.), to whom thou “madest the promises.” Mr. Lowth in loc.

short

short time did thy holy people possess it*; our adversaries have trodden down thy sanctuary. 19. We have been from old time as those whom thou didst not bear rule over; who have not been called by thy name†.

* *For a short time did thy holy people possess it.*] Bp. Lowth adopts the reading of the LXX, and translates this passage “it is little that they have taken possession of thy holy mountain;” stating, that, according to the present Hebrew text, there is no object to the verb *possess*, but that one must be supplied at the option of the translator. This however is not the case. We are not bound to consider רשׁו as a plural verb without any object. The noun of multitude עַם may indeed govern a plural verb; but, being singular itself, it may no less govern a singular verb. In this case, רשׁו instead of being the third person plural, may be considered as the third person singular with the pronominal suffix ך attached to it. And the literal translation of the passage, without any optional addition, will then be “for a short time did thy people possess it,” namely *the sanctuary*, which in the next clause the adversaries are said to have trodden down. The Bp. of Killalla, like myself, retains the common translation; though, by needlessly considering רשׁו as a plural verb, he is obliged to write its object *it* in italics, thus rendering himself liable to Bp. Lowth’s objection. In his letter to me, I have the satisfaction of finding that he approves of my translation of רשׁו, which removes every difficulty, and which requires only an alteration of the vowel points.

† *Who have not been called by thy name.*] “Thou hast re-
“jected us altogether, and dost disregard us, as if we had
“never had any relation to thee, nor ever were called thy
“people: which sense agrees very well with the present con-
“dition of the Jewish nation, which hath continued for many
“ages without king or prince or sacrifice, as the prophet
“Hosea foretold. Hos. iii. 4.” Mr. Lowth in loc.

COMMENTARY.

In this most august prophecy, Isaiah, having fully predicted *the restoration of Israel*, introduces the Lord as proclaiming to the daughter of Zion *the advent of her Saviour*.

Suddenly, and almost ere the proclamation has been made, a new and awful vision bursts upon his sight. He beholds the Messiah returning from the conquest of his enemies, from the overthrow of *Antichrist*. His garments are stained with the blood of the symbolical vintage; for the day of vengeance is in his heart, the year of his redeemed is come. Struck with astonishment, the prophet inquires who this mighty conqueror can be. The Lord answers, *It is I that speak in righteousness, I that am mighty to save*. Yet more astonished at this declaration, Isaiah again asks, *Why then art thou red in thine apparel? If thy office be salvation, why do I behold thee sprinkled with blood, and wet with slaughter, so that thou art like him that treadeth in the wine-fat?* Christ replies, *The blood, which thou beholdest, is the blood of my irreclaimable enemies; the blood of those, who have dared to assault thy people even in the midst of their heaven-appointed restoration. Elate with short-lived success, exulting in having planted their tabernacles between the seas in the glorious holy mountain, flushed with the pride of uncontrouled victory,*

victory, *Antichrist and his associates have at length madly rushed upon their fate, and tempted the Most High to bring upon them swift destruction. Alone I trod the wine-press; for this hath been no mortal warfare. When ruin stared my people in the face, when their foes had overflowed and passed over, when they had entered into the glorious land, when many countries had been overthrown, when all human aid was vain: then did I, the Lord, stand forth, and arise in my fury. There was none to help, there was none to uphold. Therefore mine own arm brought salvation unto me; in mine own strength I trod down the people. I made them drunk in my fury: they came to their end, and there was none to help them.*

Thus divinely instructed in the nature of the terrific vision, the prophet humbly gives thanks unto the Lord for his goodness, and acknowledges his eternal justice and truth. Though the adversaries have for a time trodden down his sanctuary, yet God was never their God. But *the tribes of Israel* are still the Lord's, although they have long been removed from the land of their inheritance, and have been scattered among the nations.

That this vision of *the Messiah* relates to *the last days*, and to his *second advent*, is, I think, manifest both from its immediate connection with *the restoration of the Jews*, and from the description being applicable to no part of his ministry

during the period of his *first advent* *. Then, as Isaiah elsewhere predicts, he was despised and rejected of men, a man of sorrows and acquainted with grief: *now* he appears as a mighty conqueror, sprinkled with the blood of his prostrate enemies. Then he was oppressed, he was afflicted, he opened not his mouth; he was brought as a lamb to the slaughter; he was taken from prison and from judgment; he was cut off out of the land of the living; he was slain; he was buried: *now* he victoriously treads the wine-press of his indignation; he tramples upon the people in his anger; the day of vengeance is in his heart; he is glorious in his apparel; he travels in the greatness of his strength. Two such entirely different descriptions must either relate to two entirely different persons, or to the same person at two entirely different periods †.

* See Bp. Lowth in loc. who rightly refers this prophecy to *the last days*, though I cannot think that it has any relation to *the overthrow of Gog and Magog* mentioned by Ezekiel and St. John. It plainly describes the same events, as those foretold in Rev. xix. to them accordingly the father of that eminent prelate supposes it to allude. See Mr. Lowth's Comment on Isaiah lxiii. 2, 3.

† This is so evidently the case, that it has led *the Jews* to invent the fable of *two Messiahs*: the first, a suffering one; the second, a triumphant one. The spiritualizing of *the triumphant coming of the Messiah*, by applying it to *the rapid propagation of the Gospel in the primitive ages*, seems to me to be indefensible; because the ancient prophets always represent it as synchronizing with *the restoration of the Jews*, and *the overthrow of Antichrist*. St. John does precisely the same in the Apocalypse. See Rev. xix. 11—21.

That

That they both however equally relate to the Messiah, is universally allowed. They must therefore relate to him at the two different periods of his *first* and *second advent*. Accordingly, as I have just observed, we find the present description immediately connected with *the restoration of Israel*: whence it will follow, that it relates to *some yet future manifestation of the Messiah*.

But it may be asked, Why is he then represented as coming from *Edom* and from *Bozrah*? I answer, As *the ships of Tarshish*, when connected with *the restoration of the Jews*, mean not *literal Tyrian vessels*, but *the navy of some great maritime people*, some modern Tyre: so *Edom*, when similarly connected, means not *the literal Edom*, but some *profane enemy of God and his people*, who is to be revealed in *the last days*. This enemy, as we learn from other collateral prophecies, will be *a mighty power within the limits of the Roman empire*, which shall either be *the ten-horned beast himself under his last head*, or *a notoriously infidel state united with that last head*. The rise of such an *infidel state* we have beheld even in our own days, and we have yet more recently seen it identified with *the last head*. Even now *the predicted confederacy of this formidable power, of the false Romish prophet, and of the vassal kings of the Latin earth*, the confederacy of which *Edom* is here used as a type, is forming with a wonderful degree of rapidity; and every passing event seems to be preparing the way

for some awful crisis. From the overthrow of *this confederacy* at the time of *the restoration of the Jews*, a time of trouble such as never was since there was a nation, Isaiah beholds the Messiah triumphantly returning.

It is worthy of notice, that the learned among *the Jews* have ever considered *Edom* as a type of *Rome*: whence they interpret those prophecies, which foretell some future calamities about to befall *Edom*, as relating, not to *the literal Edom*, but to his antitype *Rome*; or, as they might more accurately have expressed themselves, to *the Roman empire*; for *Edom* being *a kingdom*, his antitype must be *a kingdom* likewise. Thus R. Kimchi asserts, that “Whatever the prophets have spoken
“ of the destruction of *Edom* in *the last times*,
“ they have spoken concerning *Rome*,” and that,
“ When *Rome* shall be laid waste, there shall be
“ redemption to *Israel*.” The same commentator applies *the 34th chapter* of Isaiah, which like the prophecy now under consideration *literally* treats of *the desolation of Edom and the Lord's sacrifice in Bozrah*, to *the downfall of Rome*; and cites with marks of approbation the Chaldee exposition of *the 9th verse*, “The streams of *Rome* shall be
“ changed into pitch.” It is sufficiently evident indeed, that the two predictions are so entirely parallel to each other, that they must both relate to the same events. *The 34th and 35th chapters* compose one prophecy, as *the 62d and 63d* com-
pose

pose another. They both equally treat of *the restoration of Judah*, and *the downfall of the Antichristian Roman confederacy* under the mystical name of *Edom*. The only difference between them is, that in the one *the overthrow of Antichrist* is first mentioned, and in the other *the restoration of Judah*. R. Kimchi applies, in a similar manner, the whole 24th chapter of *Isaiah* to *the destruction of Edom* and *the return of Israel*, declaring it to be a prophecy yet unaccomplished; and what he understands by *Edom* he shews by his commentary on the 16th verse: “Whoever inquires into the
 “ destruction of *Rome*, let him diligently examine
 “ the whole book of the Lord.” Both he, and R. Solomon Jarchi, use exactly the same language (with what propriety in the present case I shall not stop to inquire), when paraphrasing the 11th verse of the 21st chapter of *Isaiah*. “The burden of
 “ *Dumah*, which is *Edom*,” says R. Jarchi: “The
 “ burden of *Rome*,” says R. Kimchi*. The Targum on the 22d verse of the 4th chapter of *Lamentations* is composed on precisely the same principle of mystic interpretation: “And, after thine iniquity
 “ shall be accomplished, O congregation of *Zion*,
 “ thou shalt be delivered by the hand of *Messiah*

* It is not improbable, that this gloss might have been founded on the circumstance of their reading *Romah* (רומה), instead of *Dumah* (דומה). The difference between the *R* (ר), and the *D* (ד), is so trifling, that one might easily have been substituted for the other.

and

“ and Elias the high-priest; and the Lord shall no
 “ more cause thee to migrate into other countries:
 “ and in that time I will visit thine iniquity, O
 “ *Rome*, which art built in Italy, and art full of
 “ the troops of the sons of *Edom*.” In fine R.
 Abraham Sebah, commenting on *the 1st chapter of*
Genesis, says, that, “ While the sixth millenary
 “ of the world is running out and drawing near to
 “ a close, *Rome* shall be destroyed, and *the Jews*
 “ shall return from their dispersion *.”

In thus closely connecting together *the downfall*
of the Roman Antichristian faction and *the restora-*
tion of Judah, the Hebrew doctors seem to me to
 be perfectly right: an attentive perusal of the ancient
 Scriptures, not to mention those of the New Tes-
 tament, must unavoidably lead every person to the
 same conclusion. Such prophecies, as are unchro-
 nological, rarely foretell *the return of the Jews*
 without declaring, that at the very same season
 there shall be *a tremendous overthrow of God's*
enemies. These enemies they sometimes describe
 as *a great confederacy of many nations*: at other
 times they designate them by the general name of
Edom. What then are we to understand by *the*
power or *powers* termed *Edom* at the yet future
 period of *the restoration of Israel*? This we are
 abundantly taught, in a manner that can scarcely

* See Mede's Works, B. v. Chap. viii. p. 902, 903; whence
 these remarks are taken.

be misunderstood, by the two chronological prophets Daniel and St. John. At the close of a certain grand period, indifferently styled *three times* (or years) *and a half*, *42 months*, and *1260 days*, all which equally mean *1260 natural years*, the *last* or *Roman beast* and his *little tyrannical horn* are to begin to be destroyed*. At the close of the very same period, the power of *the Jews* is to cease to be scattered; or, in other words, is to begin to be restored†. At this time likewise *a power*, noted for atheism, infidelity, and tyranny; *a power*, which should spring up after the era of the reformation; is to come to its end, none being able to help it, after having first invaded Palestine, and taken Jerusalem‡. And, at the close of *these same 1260 years*, St. John declares, that *the great Roman beast under his last head*, his colleague *the false Romish prophet* or *the two-horned beast* (which answer to *the ten-horned beast* and *the little horn* of Daniel), and his confederates *the vassal kings of the Latin empire*, shall be totally overthrown by the Word of God at Megiddo in Palestine; and that *the winepress* shall be trodden in a country 1600 furlongs in length, which is the precise measure of the Holy Land§. Now, since *the restoration of the Jews* is to commence at the

* Dan. vii. 11, 25, 26. † Dan. xii. 6, 7.

‡ Dan. xi. 35—45. xii. 1—7.

§ Rev. xiii. 5. xix. 11—21. xiv. 17—20.

end of the 1260 years; and since the unspeakable time of trouble, during which the Roman beast under his last head, the atheistical king, the false prophet, and the confederated Latin sovereigns, will be overthrown, is to be contemporary with the restoration of the Jews: since likewise, whenever the Jews are restored, a confederacy of God's enemies, more than once mystically denominated Edom, is to be utterly broken by the victorious Messiah at his second advent: it will necessarily follow, that what Isaiah terms Edom must be the confederacy of the ten-horned beast, the little horn, and the atheistical king: that is to say, the mystic Edom must be, what the Hebrew doctors have rightly judged him to be, some grand confederacy formed, during the last days, within the limits of the Roman empire. And at this conclusion, they might most assuredly arrive merely by comparing together different parts of their own Scriptures. St. John indeed both confirms the conclusion, and throws a yet stronger light on the subject: but the conclusion itself might have been equally drawn, had he never written the Apocalypse: and accordingly we find that it actually has been drawn, not merely by Christian, but by Jewish, commentators. On the whole, we may safely venture to assert, that the vintage, described by Isaiah, is the same as the vintage predicted both by Joel and St. John: they equally relate to the overthrow of Antichrist and his associates.

I would

I would not willingly be thought too refined and fanciful in what I am about to observe; yet, when we recollect the almost innumerable instances throughout the Hebrew Scriptures wherein proper names are chosen with a manifest allusion to their signification, it is not impossible that the Holy Spirit of God designed even the *literal* import of the names *Edom* and *Bozra* not to be overlooked. *Edom* then signifies *red*; and *Bozra* is the nearest proper name that could have been found to the Hebrew word that denotes a *vintage**. Hence, in apparent allusion to the terms *Edom* and *Bozra*, our Lord is described as being *red* in his apparel, and as having his garments stained like him that treadeth in *the wine-fat*. This however may not be *the whole* that is mystically intended by these names. As *the apocalyptic dragon* is said to be of a *red* colour, and to have *seven heads* and *ten horns*, because he acts through the instrumentality of *the Roman beast* whose distinguishing colour whether pagan or papal hath always been *red*; and as *the great whore* is represented as being arrayed in *purple* and *scarlet*: so may *the Roman confederacy* of the last days, consisting (as we are plainly taught it shall consist) of *the beast under his last* or *Carlovingian head*, and his colleague *the false prophet or papal horn*, be de-

* *Botsra* (בצרה) contains the same fundamental letters, and springs from the same root, as *Botsir* (בציר) a vintage.

nominated

nominated by the prophet *Edom* or *red*, not without a hidden reference to the same colour. In this case we may suppose Isaiah to ask, “Who is he
 “that cometh from *the scarlet confederacy* of
 “*Antichrist*, with dyed garments from *the vin-*
 “*tage* of his wrath? Wherefore art thou red in
 “thine apparel, and thy garments like him that
 “treadeth in the wine-fat?” To which the Lord answers, “I have trodden the wine-press alone:
 “the tyranny, however diversified, whose peculiar
 “badge is *scarlet*, hath long trampled upon my
 “church, hath been drunken with the blood of
 “my saints, and hath at length in one of its prin-
 “cipal members openly defied me to my face: but
 “now *my* garments are sprinkled with the blood
 “of *the Roman beast*, and *the false prophet*; I
 “now, in *my* turn, am red in mine apparel; as
 “my enemies have shed the blood of saints and
 “prophets, I have given them their own blood to
 “drink, for they are worthy.”

Whether the reader approve or disapprove of this conjecture*, is of little consequence, so far as the main position is concerned. That, which was previously said, is alone considered as *the argument*, by which *the Roman Antichristian confederacy* of the last days is shewn to be *the mystical Edom of Isaiah*.

* The reader will find some remarks not very dissimilar to this conjecture in Mr. Lowth's Comment. on Isaiah xxxiv. 5. and lxiii. 1.

PROPHECY XV.

The call of the Jews—The mystic birth of the Jewish nation—A description of the Antichristian confederacy—Its overthrow—The scattering of such as escape—The restoration of the converted ten tribes—The glories of the Millennium.

Isaiah lxvi. 5. Hear the word of the Lord, ye that tremble at his word; Your brethren, that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. 6. A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompence to his enemies. 7. Before she travailed she brought forth; before her pain came, she was delivered of a man-child. 8. Who hath heard such a thing? who hath seen such things? shall a country be brought forth in one day, or shall a nation be born at once? for, as soon as Zion travailed, she brought forth her children. 9. Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God. 10. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: 11. That ye may suck, and be satisfied with the
the

the breasts of her consolations ; that ye may milk out and be delighted with the abundance of her store. 12. For thus saith the Lord, Behold, I will spread over her prosperity like the great river, and the wealth of the nations like the overflowing stream * : then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.

13. As one whom his mother comforteth, so will I comfort you ; and ye shall be comforted in Jerusalem. 14. And ye shall behold, and your heart shall rejoice, and your bones shall flourish like a herb † : and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies.

15. For behold, the Lord will come with fire ‡, and his chariots like a whirlwind, to breathe forth §

* *The great river—the overflowing stream.*] “ That is, *the Euphrates and the Nile.*” Bp. Lowth in loc.

† *Your bones shall flourish like a herb.*] “ You Jews shall “ recover your ancient strength and beauty, and be renewed “ in as wonderful a manner, as if dry withered bones should “ recover their youth and moisture, or as if the dead bones “ in a charnel house should have life and vigour infused into “ them. See Ezek. xxxvii. and Rom. xi. 15.” Mr. Lowth in loc.

‡ *Behold, the Lord will come with fire.*] This corresponds with the declaration of Daniel, that *Judah* will be restored during a season of unexampled trouble. See Dan. xii. 1.

§ *To breathe forth.*] “ Instead of להשיב *to render*, I understand it as להשיב *to breathe from* נשב.” Bp. Lowth in loc. See also the Bp. of Killalla.

his

his anger in a burning heat, and his rebuke with flames of fire. 16. For by fire the Lord will contend in judgment, and by his sword with all flesh: and many shall be the slain of the Lord*. 17. They, that sanctify and purify themselves in the gardens † after the rites of Achad ‡, in the midst of those who eat swine's flesh, and the abomination, and the mouse §, shall be consumed together, saith the Lord. 18. For I know their works and their thoughts: and I come to gather all nations and tongues together: and they shall come, and see my glory.

* *Many shall be the slain of the Lord.*] “ This may be understood of the battle of Armageddon (Rev. xvi. 14. xix. 19.), where the armies of *Satan* and *Antichrist* are to be vanquished by the Lamb and his followers—The Scriptures do in general declare, that there shall be a great destruction of Christ's enemies here upon earth, before the general judgment or consummation of all things.” Mr. Lowth in loc.

† *They, that sanctify and purify themselves in the gardens.*] An allusion to the ancient idolatrous grove-worship, so repeatedly stigmatized in the Old Testament. See Mr. Lowth's Comment. on Isaiah i. 29.

‡ *After the rites of Achad.*] *Achad* or *Adad* was the chief god of the Syrians (See Mr. Lowth and Bp. Lowth in loc.). He appears to have been the *Sun*. His name signifies *One*. See Selden de Dis Syris Synt. i. C. 6.

§ *The mouse.*] “ Jamblichus Syrus, in Phot. Cod 94, reckons mice among the several sorts of animals by which the heathens practised magic or divination, and saith, that some derived the word *μυστήριον* from *μυς*.” Mr. Lowth in loc.

19. And I will set a sign among them, and I will send those that escape of them unto the nations, unto Tarshish, Pul, and Lud, Mesech [*skilled in the bow*]*, Tubul, and Javan, and distant islands, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. 20. And they shall bring all your brethren out of all nations, an offering unto the Lord, upon horses, and in chariots, and in litters, and upon mules, and in covered vehicles, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel unto the house of the Lord. 21. And I will also take of them for priests and for Levites, saith the Lord. 22. For, as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. 23. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come

* *Mesech skilled in the bow.*] It seems evident, that מִשֵּׁךְ has crept into the text from the original gloss of some transcriber, who mistook the proper name *Mesech* for a participle, and therefore pluralized it in his note, adding מִשֵּׁךְ to it by way of explanation. The word מִשֵּׁךְ could not have been in the copy, which the LXX used; for they justly consider *Mesech* to be a proper name, writing it Μοσσοχ, and make not the least mention of any bow. *Mesech* is ordinarily joined with *Tubal*, precisely as we ought to read in the present passage. See Ezek. xxvii. 13. xxxii. 26. xxxviii. 2. xxxix. 1. See also Bp. Lowth in loc.

to worship before me, saith the Lord. 24. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die*, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

COMMENTARY.

Isaiah, in the last of his prophecies, seems as it were to sum up, in exact chronological order, all that he had previously said relative to *the restoration of the house of Israel*. He had already taught us, that part of his countrymen should return by sea, and part by land: that those who returned by sea, namely *the converted of Judah*, should be chiefly brought back through the instrumentality of *the ships of Tarshish*, or the navy of *the then principal maritime European power*, of *the then modern Tyre*: that *Antichrist and his associates*, who will contemporaneously restore *certain members of the house of Judah in an unconverted state*, should at the same era be utterly overthrown; and that

* *Their worm shall not die.*] An allusion to the valley of Hinnom. The whole conclusion of this prophecy is couched under “images, which relate not to *the translation of the just to heaven*, and *the burning of the wicked in hell*; but to the *placing of the faithful in a state of peace and security on earth*, and to *the excision of the incorrigible of the irreligious faction.*” Bp. Horsley’s Letter on the 18th Chap. of Isaiah, p. 97.

another grand division of Israel, or the ten tribes, should be brought back out of all nations, notwithstanding they had so long vanished, as it were, from the face of the earth, and had been lost in the countries whither they had been carried away captive. He now repeats much of what he had said before, adding however certain other particulars which are highly interesting and important.

He begins with calling upon *the Jews*, who, in the midst of their long blindness, had never ceased to venerate their ancient Scriptures, to hear the word of the Lord. This word declareth to them, that their brethren of *the Gentiles*, who, through a succession of dark and bigotted ages, had hated them, and had cast them out, from a pretended zeal for the glory of God, and as if persecution had been a meritorious act of faith, should now have abundant reason to fear and be ashamed. *The Gentiles*, here alluded to, are manifestly *those of the papal apostasy*, whose descendants at *the time of the end* shall constitute *the great Roman confederacy of Antichrist*. The various persecutions, which *the Jews* have suffered throughout Europe from the bloody superstition of Popery, are well known *: England herself, while she remained in the polluted communion of Rome, partook largely, as of her other sins, so of this. Since the reformation, *the Jews* have been perse-

* See Bp. Newton's Dissert. vii.

cuted only in Popish countries : to them therefore we may safely apply the words of the present prophecy*.

But, when *the Papacy* shall have filled up the measure of its iniquities by leaguings itself with *Antichrist*, by sanctioning all his enormities, by entering into a confederacy with him, by proclaiming (such is the wretched perversion of language) a holy war of extermination against *the converted Jews* and their supporters *the mighty maritime protestant nation*; then shall the Lord suddenly cause his voice to be heard from his holy temple, and shall render recompence unto his enemies. Under the image of *a woman travailing and bearing a man-child*, the prophet sets forth *the unexpected conversion and restoration of Judah*. The description necessarily implies, that these great and wonderful events will be almost as it were instantaneous. Ere Zion hath well begun to travail, the time of her delivery is come. As a single address of St. Peter converted three thousand of *the Jews*, and brought them unto God the first fruits of their people; so now a yet more astonishing thing shall happen; a whole nation shall be born at once. It is no objection to say, *Who hath heard such a thing? who hath seen such things?* The Lord himself affords an answer by asking, *Shall I bring to the birth, and not cause to bring forth? Shall I*

* See Bp. Newton's Dissert. vii. 15.

cause to bring forth, and shut the womb? From the whole passage we must necessarily, I think, conclude, that the conversion of *Judah* will be sudden as that of St. Paul, general as that of the congregation of St. Peter*.

The whole, that the prophet has hitherto said, refers exclusively to *the conversion of one great branch of Judah and to the restoration of that branch by the instrumentality of the maritime power*; an event, which is destined to take place previous to the no less remarkable event of *the conversion and restoration of the ten tribes*: he now, therefore, preparatory to his prediction concerning *the second* of these events, directs our attention to *the overthrow of the Antichristian confederacy*. He declares, that, at the period of *the restoration of Judah*, the Lord will plead with all flesh by fire and sword; and that great shall be the slaughter of his enemies. The criminality of these his enemies had already been partly described, as consisting in a persecution of *the Jews* under the pretext of honouring God: it is now further represented to

* I may however here again observe, that, although *the whole of Judah* will be restored previously to *Israel*, yet there is reason to believe that he will be restored partly in a converted and partly in an unconverted state, partly by sea and partly by land, partly by *some great maritime power*, and partly by *Antichrist*. It appears that the conversion of both these branches of *Judah* will be so sudden, as to deserve to be considered (comparatively speaking) as instantaneous.

us under images drawn from the ancient history of Israel, and the prohibitions of the Levitical law. Those then, who compose *the Antichristian confederacy*, will be persons who imitate the idolatry of the Gentiles, worshipping deified saints, and polluting themselves with all manner of abominations *. Such a description perfectly accords with the character of those, of whom we are taught *the confederacy* will consist. But its members, in the midst of their audacious attempt to oppose the counsels of the Lord, shall be consumed together: and God remarkably declares, that, while they are seeking only to fulfil their own diabolical purposes of ambition and persecution, he so overrules both their works and their thoughts, as to make them instrumental in gathering together all nations and tongues, that they may come, and see a marvellous display of his glory.

* “ The prophet mentions only such idolatries as were
 “ practised in and about his own time; but yet may compre-
 “ hend under those heads all other kinds of that sin, just as
 “ the idolatries practised by some Christians are called *the*
 “ *doctrines of Balaam and Jezabel* (Rev. ii. 14, 20.), and the
 “ church where they were practised is described by the name
 “ of *Sodom and Egypt* (Rev. xi. 8.). And *the Jews* at this
 “ day acknowledge the compliances of several of their nation
 “ with the idolatries practised in those Popish countries where
 “ the Inquisition is set up, as one of their national sins. See
 “ Limborch’s *Amica collatio cum Judæo*.” Mr. Lowth’s Com-
 ment. on Isaiah lxv. 4. to which he refers us from Comment.
 on Isaiah lxvi. 17.

Still however, although *Judah* be now restored, and although *Antichrist* be overcome, we have to look for the return of *Israel*, that *second grand division of God's people*, which is to be brought back by land. Here then the prophet most fully declares to us the manner of their restoration. After *the overthrow of Antichrist*, such as escape the tremendous slaughter of Megiddo, a number amounting (as we are informed by Zechariah*) to a third part of his whole host, shall be converted to the pure faith of Christ; and shall be scattered among all nations, in order that they may carry far and wide the astonishing tidings, and declare the glory of God. Some of *the Jews* may naturally be supposed to have been left behind, at the period of *the restoration of Judah*, in the distant isles of the sea or the regions of Europe, and even in the territories of the modern Tarshish. These now will hear the joyful news; and will be gathered together along with their brethren *the children of Israel* from the north, the south, and the east. In Palestine the two kindred nations will coalesce into one: for, although *Ephraim* will undoubtedly be restored, he will be for ever broken, so that he shall be no more a distinct people †. We further learn from this passage, that *Israel* will be restored in a converted state, as one of the divisions of *Judah* had been before him. *The great maritime people*, as we are elsewhere taught by Isaiah ‡, is

* Zechar. xiii. 8, 9.

† Isaiah vii. 8.

‡ Isaiah xviii. 7. See also lx. 9.

to bring certain of *the sons of Judah*, as a *present unto the Lord*; whence it must be inferred, that both the bringers and the brought are faithful worshippers: the various continental powers throughout the whole world are, in a similar manner, to bring their brethren of *the tribes of Israel*, by different modes of land-conveyance, as *an offering to the Lord*; whence the same inference must unavoidably be drawn. The present passage indeed is on the whole more decisive than the other; for it is added, that the offering of *the dispersed tribes* should be brought by the nations, as the children of Israel bring an offering in a clean vessel into the house of the Lord. Hence it is plain, since nothing legally unclean could be offered under the Levitical dispensation, that *the tribes*, so brought as an offering, must be figuratively clean: and, since the two passages are altogether parallel in point of phraseology, *that part of Judah*, which is brought by the ships of *the modern Tyre*, must be figuratively clean likewise.

The prophet concludes with symbolically describing the glories of the Millennium, which will commence so soon as both *Judah* and *Israel* shall have been fully restored *.

* Mr. Lowth justly observes on this part of the prophecy, "that the worship of the new Jerusalem is represented by the practice of the Jewish temple; as if the prophet had said, that state shall be one continued festival. It is usual with the prophets to describe the Gospel dispensations by the usages of their own times."

PROPHECY XVI.

The captivity, restoration, conversion, and union, of Judah and Israel—The invasion of Palestine from the north by Antichrist—His destruction.

Jeremiah iii. 1. They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? But thou hast played the harlot with many lovers; yet return again to me, saith the Lord *—6. The Lord also said unto me in the days of Josiah the king, Hast thou seen what backsliding Israel hath done? she is gone up upon every mountain, and under every green tree, and there hath played the harlot. 7. And I said, after she had done all these things, Turn thou unto me: but she returned not. And her treacherous sister Judah saw it. 8. And I saw, when, for all the causes whereby backsliding Israel committed adultery, I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also—

* *Return again to me saith the Lord.*] In the Levitical law, a man, who had put away his wife, was forbidden to take her again, lest an encouragement should thereby be held out to licentiousness; but God, in the case of his mystical consort, *the church of Israel*, is here represented as mercifully dispensing with his own law. See Dr. Blayney's *Jerem.* in loc. and Mr. Lowth in loc.

12. Go,

12. Go, and proclaim these words toward the north, and say, Return thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever—14. Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you, one out of a city, and two out of a family*, and I will bring you to Zion. 15. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. 16. And it shall come to pass when ye be multiplied and increased in the land, In those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord†: neither shall it come to mind; neither shall they remember it, neither shall they visit it; neither shall that be done any more. 17. At that time they shall call Jerusalem, The-throne-of-the-Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. 18. In those days the

* *I will take you, one out of a city, and two out of a family.]* The miraculous gathering of *the long-lost tribes of Israel* seems here to be intended. Sprinkled as they now are through the various cities and families of the east, they shall then all be discovered. Compare Isaiah xxvii. 13. in Prophecy vii.

† *They shall say no more, The ark of the covenant of the Lord.]* Compare Isaiah xxxi. 31—34. and see Mr. Lowth in loc.

house

house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers—

iv. 5. Declare ye in Judah, and publish in Jerusalem, and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities. 6. Set up the banner toward Zion; retire, stay not; for I will bring evil from the north, and a great destruction. 7. The lion is come up from his thicket, the destroyer of the nations is on his way: he is gone forth from his place to make thy land desolate, to lay waste thy cities, that they may be desolate without an inhabitant. 8. For this gird you with sackcloth, lament and howl; for the fierce anger of the Lord is not turned back from us. 9. And it shall come to pass at that day, saith the Lord, that the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder. 10. Then said I, Ah Lord God! surely thou hast greatly deceived this people * and Jerusalem, saying, Ye shall have peace: whereas the sword reacheth unto the soul. 11. At that time

* *Ah Lord God! surely thou hast greatly deceived this people.]*
The Jews may imagine, that their restoration to their own country will be unattended by any calamities to themselves; but both this, and many other prophecies, teach us, that they shall be severely scourged for their past iniquities.

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it shall be said to this people and to Jerusalem, A dry wind of the plains * in the wilderness approacheth the daughter of my people, not to fan nor to cleanse †. 12. A full wind shall come from those places for me: now therefore will I speak judgments with them. 13. Behold, he shall come up as clouds, and his chariots shall be as a whirlwind; his horses are swifter than eagles. Wo unto us, for we are spoiled! O Jerusalem, wash thine heart from wickedness, that thou mayest be saved: how long shall thy vain thoughts lodge within thee? 15. For a voice declareth from Dan, and publisheth affliction from mount Ephraim ‡. 16. Make

* *A dry wind of the plains.*] See Dr. Blayney in loc.

† *A dry wind—not to fan, nor to cleanse.*] *Antichrist* shall go forth, not merely to subdue, but utterly to exterminate (Compare Dan. xi. 44.); to sweep away, not merely the chaff, but the wheat likewise. For a time he shall be successful, and the whole land shall be desolate: yet (Ver. 27.) will the Lord not make a full end. “*Tempestuous winds, or the motion of clouds,*” says Sir Isaac Newton, “are put for wars.” Observ. on Dan. C. 2. p. 18. See the same metaphor applied to enemies and destroyers in Isaiah xxvii. 8. Jerem. xlix. 36. li. 1. Ezek. xvii. 10. xix. 12. Hos. xiii. 15.

‡ *Dan—mount Ephraim.*] This passage describes the progress of the *Antichristian army* from the north, a matter frequently mentioned in the course of the present prophecy. “The rumour of the enemy’s approach is heard first from Dan, which being the most northern part of *Judæa* was first of all invaded. And the evil tidings still increase, as the army marcheth forward toward Jerusalem, by the way of mount Ephraim.” Mr. Lowth in loc.

ye mention to the nations, publish against Jerusalem, Besiegers come from a far country*, and give out their voice against the cities of Judah—
 19. My bowels, my bowels; I am pained at my very heart: my heart maketh a noise in me: I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, and the alarm of war. 20. Destruction and destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment. 21. How long shall I see the standard, and hear the sound of the trumpet? 22. For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.

23. I beheld the earth; and, lo! it was without form and void; and the heavens and they had no light. 24. I beheld the mountains; and, lo, they trembled, and all the hills moved lightly. 25. I beheld; and, lo, there was no man, and all the birds of the heavens were fled. 26. I beheld; and lo the fruitful place was a wilderness, and all the cities thereof were broken at the presence of the Lord by his fierce anger. 27. For thus hath the Lord said, The whole land shall be desolate: yet will I not make a full end. 28. For this shall the

* *A far country.*] The empire of *Antichrist*, France and its vassal provinces.

earth mourn, and the heavens above be black : because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it. 29. The whole city shall flee *, for the noise of the horsemen and bowmen ; they shall go into thickets, and climb up upon the rocks : the whole city shall be forsaken, and not a man dwell therein.

i. 13. And the word of the Lord came unto me the second time, saying, What seest thou? And I said, I see a seething pot, and the face thereof is turned from the north. 14. Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land. 15. For, lo, I will call all the families of the kingdoms of the north, saith the Lord : and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

vi. 1. O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up the fire-beacon in Bethhaccerim : for evil appeareth out of the north, and great destruction. 22. Thus saith the Lord, Behold, a people cometh from the north-country, and a great nation shall be roused from the ends of the earth. 23. They shall lay hold on bow and spear : they are cruel, and have no

* *The whole city shall flee.*] Compare Zechar. xiv. 1, 2, 3.

mercy: their voice roareth like the sea, and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

x. 22. Behold the noise of the bruit is come, and a great commotion out of the north-country, to make the cities of Judah desolate, a den of dragons. 23. O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. 24. O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. 25. Pour out thy fury upon the nations that know thee not, and the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

xii. 10. Many pastors * have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness. 11. They have desolated it into a desolate *wilderness*: it mourneth unto me being desolate, for no man layeth it to heart. 12. Upon all the plains in the wilderness the spoilers have come: for the sword of the Lord devoureth from the one end of the land even to the other end of the land: no flesh shall have peace. 13. They have sown wheat, but shall reap thorns: they have put themselves to pain, but shall not profit: and they

* *Many pastors.*] Princes or leaders, shepherds of the people. See Bp. Newton's Dissert. viii. 3.

shall be ashamed of your revenues, because of the fierce anger of the Lord.

14. Thus saith the Lord against all the evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them. 15. And it shall come to pass after that I have plucked them out, I will return and have compassion on them, and will bring them again, every man to his heritage, and every man to his land. 16. And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The Lord liveth, as they taught my people to swear by Baal; then shall they be built in the midst of my people. 17. But if they will not obey, I will utterly pluck up, and destroy that nation, saith the Lord.

COMMENTARY.

“ Prophecy was a business, in which the intel-
 “ lect of man, under the controul of the inspiring
 “ Spirit, had an active share; and accordingly the
 “ composition owes much of its colouring (but
 “ nothing more) to the natural genius and taste of
 “ the writer. And hence it is that such a variety
 “ of style is found in the works of the different
 “ authors of the Old Testament, all equally in-
 “ spired. In Isaiah the transitions are remarkably

“ sudden and bold* :” Jeremiah possesses less of the sublime, and is for the most part lax and diffuse in his mode of writing †.

It is generally maintained, that *the twelve first chapters of this prophet* were composed in the reign of Josiah ‡ : and they afford, I think, a sufficient degree of internal evidence to warrant the opinion, that they all constitute jointly one continued prediction. Jeremiah’s natural style has led him to expand through twelve chapters, what Isaiah would probably have condensed into one or two : and he has perpetually departed from his main subject to bewail the sins of his people, or to introduce what may be termed *episodical prophecies* §. Yet, true to his original point, he repeatedly, and as it were anxiously, recurs to *some tremendous invasion of Palestine from the north*.

The most compact part of the prediction, if I may so speak, is contained in the 3d and 4th chapters ; and this, I apprehend, will lead us to a right understanding of the whole. Jeremiah foretells, in *the 3d chapter*, that, as *the house of Israel* had been led away captive in consequence

* Bp. of St. Asaph’s letter on Isaiah xviii. p. 78.

† “ Jeremias, quanquam nec elegantia nec sublimitate caret, tamen utraque cedit Isaiaë—In sensibus quidem aliquanto minus est elatus, in sententiis plerumque laxior et solutior.” Lowth de sacra poesi. Heb. Præl. xxi.

‡ See Gray’s Key, p. 378.

§ Thus, in chap. v. ver. 15—18, *the desolation of Judah by the Romans* is predicted.

of her spiritual fornication, so likewise should *the house of Judah*; that God however would not retain his anger for ever, but that *the house of Israel* upon her sincere repentance should certainly be restored; that the Lord would again marry her, and at the time of her restoration would gather her lost children, one out of a city, and two out of a family; that he would give her pastors according to his own heart; that, when her children should be multiplied and increased in the land, they should no longer, as in old times, venerate the ark of the covenant, but that the ceremonial law should be entirely abolished; that, at this same period, Jerusalem should be called *the throne of the Lord*; that all nations should be gathered unto it, even unto the name of the Lord; and that they should walk no more after the imagination of their evil heart: finally, that in those days *the house of Judah* should walk with *the house of Israel**; that they should no longer form two distinct and rival nations; but that they should coalesce together

* “ *The reunion of Israel and Judah, and their joint participation of the blessings of the Messiah’s kingdom, is elsewhere foretold. (See Jerem. xxiii. 6. xxx. 3—9. Isaiah xi. 12, 13. Ezek. xxxvii. 21, 22. Hos. i. 11. Rom. xi. 26.). And that in the latter days they shall actually return from their several dispersions, to dwell as a nation in their own land, is declared in such express terms by most of the ancient prophets, that there cannot be a doubt, I think, of its being literally fulfilled in due time.*” Dr. Blayney on Jerem. iii. 18.

into one; and should be brought back out of the land of the north into the land of the inheritance of their fathers.

It appears to me sufficiently evident, that the whole of this is an unfulfilled prophecy. It nearly altogether treats of *the general restoration of Israel*, as contradistinguished from *the partial restoration of Judah*. *The house of Israel* however has not yet returned: we have not yet beheld her lost children gathered, by some divine interposition, individually, one out of a city, and two out of a family: the days are not yet arrived, when she hath received pastors according to the heart of the Lord: she hath not yet so returned unto the land of her inheritance, as there to have ceased to venerate the ark of the covenant and the ceremonial law: the nations have not yet been gathered unto Jerusalem; neither have they as yet ceased to walk after the imagination of their evil heart: *Judah* and *Israel* have not yet coalesced into one people. The only time, when this prophecy *might* be conceived to have been accomplished, was at the period of *the restoration from Babylon*, when several individuals of *the ten tribes* returned with and were mingled with *the tribe of Judah*: but (independent of such an interpretation being little better than a mere quibble), if we consider the general tenor of it, we shall be convinced that it is impossible to refer its completion to *that* era. During the time which elapsed be-

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tween *the restoration from Babylon* and *the first advent of our Lord*, we cannot allow *the Jews* to have been uniformly fed by faithful pastors; neither had they ceased to venerate the ceremonial law; neither were all nations gathered unto Jerusalem; nor had they ceased to walk after the imagination of their evil heart. Hence it is plain, that the prophecy was not *then* accomplished; and, if it were not *then* accomplished, we must look for its completion to some yet future period.

With *this restoration however of Israel and Judah*, which has never yet taken place, the prophet immediately connects *some tremendous invasion of Palestine from the north*. He mentions it in his *first chapter*, previously to his entering more immediately upon his main subject: he next, in his *fourth chapter*, unites it with his main subject: and he afterwards seems never to lose sight of it, for in the subsequent parts of his prediction he refers to it no less than three different times. What then are we to understand by *this invasion from the north*? It might be thought, from the circumstance of Jeremiah's elsewhere joining *the families of the north* with *Nebuchadnezzar king of Babylon**, that *this northern invasion* meant *that of the Babylonians*: but the general tenor of the prophecy will scarcely warrant such an opinion. Nebuchadnezzar might indeed pour into Palestine

* Jerem. xxv. 9.

from his northern provinces of Syria and Samaria, although his empire itself lay almost directly east of Jerusalem: but no invasion of his, from whatever quarter it might proceed, can have any relation to one, which Jeremiah immediately connects with *the yet future restoration of Israel and Judah*. The same remark applies with double force to *the expedition of Titus against Jerusalem*. He himself came, not from the north, but from the west; and with him he brought only a small body of troops; for the main army, of which he took the command, was already quartered in Palestine and the neighbouring provinces*.

Do we find then any mention made, in other collateral prophecies, of *a furious attack about to be made upon Palestine from the region of the north*, at the period of *the restoration of Judah*? If we do, we may reasonably conclude, that Jeremiah, treating as he does of *the same period*, means likewise *the same northern attack*.

Joel, predicting *the restoration of the Jews*, declares, that at the time when they are brought back to their own land they shall be violently assailed by *a confederacy of many nations*; but that God will remove far from them *the northern tyrant*, and drive him into a land barren and desolate, with his face toward the east-sea, and his hinder part toward the utmost sea†. *This northern*

* Tacit. Hist. L. v. C. 1.

† Joel ii. 20.

tyrant, described by Joel, can be no other than Daniel's *wilful king*, the head of *the Antichristian confederacy*, who invades Palestine at the same era of *the restoration*, and who is destined to perish between the two seas*. Such being the case, if *the head of the confederacy* or *the wilful king* be *infidel France*, as I have elsewhere attempted to prove, he can only be styled *a northern one* with reference to Judæa, on account of his invading that country by land and from the north. Accordingly *the infidel king*, the life and soul of the whole *confederacy*, is plainly represented by Daniel, as conducting his expedition, not by sea, but by land.

Since then we find *a northern expedition against Palestine*, at the period of *the restoration of Judah*, clearly foretold both by Joel and Daniel with a variety of minute circumstances; and since this expedition cannot but be that of *Antichrist and his associates*: we must, I think, almost unavoidably conclude, that *the northern invasion*, so often mentioned by Jeremiah as contemporary with *the restoration of Judah*, is *the expedition of Antichrist* likewise.

The description, which Jeremiah gives of *this northern invasion*, perfectly accords with such a supposition. As Isaiah represents *the Antichristian confederacy* under the images of *a bird of prey* and *beasts of the earth* wintering and summering

* Dan. xi. 45. xii. 1.

upon the mountains of Israel*; so Jeremiah here beholds in his vision *Antichrist* or *the infidel tyrant*, that great *destroyer of the nations*†, going forth from his place to desolate Palestine, as a lion cometh up from his thicket: and, as both Isaiah and Joel depict, under symbols borrowed from the universal wreck of nature, the last dreadful struggles of *Antichrist*, during what Daniel terms in plain language *a period of unexampled trouble*; so Jeremiah exhibits to us the same tremendous events, under the very same set of hieroglyphics‡.

The sum of the whole prophecy seems to be this. That, although God had scattered both *Judah* and *Israel*, he would nevertheless restore both *Judah* and *Israel*. That, after their restoration, they should become one people, wor-

* Isaiah xviii. 6.

† St. John speaks of this same monster and his popish associates, as being those who *destroy the earth*, but whom God was about to destroy in *their* turn during the blast of *the third woe-trumpet* (Rev. xi. 18.). Precisely the same language is used by Isaiah, in speaking of *the typical king of Babylon*; by whom, as I have already attempted to shew, we must understand *the great Antichrist of the last ages*. “He, who smote
“the people in wrath with a continual stroke; he, that ruled
“the nations in anger:—How art thou cut down to the
“ground, which didst weaken the nations!—Is this the man,
“that made the earth to tremble, that did shake kingdoms?
“that made the world as a wilderness, and destroyed the
“cities thereof?” Isaiah xiv. 6, 12, 16, 17.

‡ Compare Isaiah xxiv. 19—23. and Joel ii. 30, 31. with Jerem. iv. 23—26.

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shipping God in spirit and in truth, not in the ceremonial observances of the law. That the Lord would surely pluck them out of the hand of those, who had so long trodden their portion under foot; and, although he might suffer their enemies, *the northern confederacy*, to prevail for a season, he would at length overthrow that confederacy, and utterly break its strength for ever. That nevertheless, if such as escaped in the day of God's controversy with the nations would diligently learn the ways of his people, they should then be built up in the midst of his people*. And that finally, when the Lord had poured out his wrathful indignation on *Antichrist* and *his rebellious associates*, Jerusalem should be called *the throne of the Lord*, and all nations should be gathered unto it†.

PROPHECY XVII.

The idolatry of the Israelites in the land of their dispersion—Their restoration by sea and by land—The punishment of Judah—The general conversion of the Gentiles.

Jeremiah xvi. 13. I will cast you out of this land into a land that ye know not, ye and your fathers;

* Compare Isaiah lxvi. 19. and Zechar. xiii. 8.

† Compare Isaiah ii. 3.

and there shall ye serve other gods day and night, where I will not shew you favour.

14. After this, behold, The days come, saith the Lord, that it shall no more be said, As the Lord liveth, that brought up the children of Israel out of the land of Egypt; 15. But, as the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: for I will bring them again into their land that I gave unto their fathers. 16. Behold, I will send unto many fishers, saith the Lord, and they shall fish them; and after that will I send unto many hunters, and they shall hunt them from every mountain, and from every hill, and from the holes of the rocks. 17. For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. 18. And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things.

19. O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lyes, vanity, and things wherein there is no profit. 20. Shall a man make gods unto himself? Even they are no gods. 21. Therefore behold, I will at this time cause them to know, I will cause them

to know my hand and my might, and they shall know that my name is Jehovah.

COMMENTARY.

Jeremiah commences with predicting, that, after *the children of Israel* had been cast out of their own land, they should serve, in a land which they knew not, other gods day and night. This part of the prophecy has been accomplished in the case of *Judah* by means of the merciless tyranny of Popery. The fear of the inquisition has compelled many of *the Jews* to worship the gods of modern Rome, and to bow down to stocks and stones rather than their effects should be seized and confiscated. According to Basnage, that iniquitous court reduces them to the dilemma of either being hypocrites or being burnt. “The number of these dissemblers,” says he, “is very considerable; and it ought not to be concluded, that there are no *Jews* in Spain or Portugal, because they are not known. They are so much the more dangerous, for not only being very numerous, but confounded with the ecclesiastics, and entering into all ecclesiastical dignities*.” Nor is this the only tyranny to which *the Jews* have been exposed: in order that their children may be trained up to idolatry from their very youth, they have, in several countries, in Spain and Portugal particularly, been taken from

* Bp. Newton's Dissert. vii. 15.

them

them by order of government to be educated in the popish religion *. The prophecy has been equally accomplished in the case of *the ten tribes*. Such of them as mingled with the nations fell into their idolatrous practices; and the *Afghans*, if they be descendants of *the Israelites*, are at the present day Mohammedans †.

Yet, notwithstanding their dispersion and apostasy, the time should come, when their deliverance out of Egypt should be no more regarded, in comparison with their still greater restoration from the land of the north and from all the lands into which they had been scattered. In due season, God should first send many fishers, to fish them; and afterwards many hunters, to hunt them out of all their hiding places. Throughout the whole prophecy, we are to observe, *the restoration*, not merely of *Judah*, but of *the whole people of Israel*, is evidently spoken of. In this part of it therefore we have a manifest allusion to the two-fold return, first of *Judah*, and afterwards of *Israel*. Since a considerable part of the first division, or *Judah*, namely *such of the Jews as shall be converted previous to their return into their own country*, is to

* Bp. Newton's Dissert. vii. 13.

† I have already noticed the manner, in which prophecies that foretell the idolatry of *the Jews* during their dispersion, and prophecies that declare they should not relapse into idolatry, have alike been accomplished, however apparently inconsistent with each other. Vide supra Note on Proph. vi.

be restored by *a great maritime nation*, Jeremiah aptly borrows an image from maritime life, and styles the restoring people *fishers*; and, since the second division, or *Israel*, is to be restored by continental powers, he similarly borrows an image from land life, and styles the restoring nations *hunters*. Both these images are exquisitely chosen in another point of view likewise: as the exercise of fishing partakes little of that laborious search and investigation which characterises the exercise of hunting, so *Judah* will be much more easily collected together, than *Israel*. The one will readily be allured by the bait of the metaphorical fishermen; the other, lost in the widely extended regions of Asia, must be hunted by the metaphorical hunters from every mountain, and from every hill, and from all the holes of the rocks.

Nevertheless, though *all Israel* shall be restored, *the Jews* at least shall assuredly be restored through much tribulation. God will visit upon them their former abominations, and will first recompense their iniquity and their sin double. But, when their restoration and that of *Israel* is fully accomplished, then shall *the Gentiles* come unto the Lord from the ends of the earth, and they shall jointly form one fold under one shepherd*.

* I much doubt whether this prophecy can have even a primary relation to the return from the Babylonian captivity.

PRO-

PROPHECY XVIII.

A denunciation against those who have tyrannized over Israel—The restoration and conversion both of Israel and Judah—The overthrow of the Anti-christian faction.

Jeremiah xxiii. 1. Wo be unto the pastors, that destroy and scatter the sheep of my pasture, saith the Lord. 2. Therefore thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord. 3. And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. 4. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. 5. Behold, the days come, saith the Lord, that I will raise unto David a branch the Righteous One; and a king shall reign, and prosper, and shall execute judgment and justice in the earth. 6. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, Jehovah our Righteousness. 7. Therefore behold, the days come, saith the Lord, that they shall no more say, As the Lord liveth, which brought up the children of Israel out of the
the

the land of Egypt; 8. But, As the Lord liveth, which brought up and which led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them; and they shall dwell in their own land—19. Behold the whirlwind of the Lord, it goeth forth hot, even a settling whirlwind; upon the head of the wicked it shall settle. 20. The anger of the Lord shall not turn back, until he hath wrought, and until he hath completed the purpose of his heart: in the futurity of days ye shall understand it clearly.

COMMENTARY.

This prophecy, like the preceding one, speaks of *the general restoration of all Israel*. The pastors, who are said to destroy and scatter the sheep of God's pasture instead of feeding them, I take to be, not spiritual, but political, pastors; shepherds of the people. They are the same as those, whom Jeremiah had already described as destroying the Lord's vineyard, and treading his portion under foot*: that is to say, they are the different Gentile sovereigns, who at sundry times have conquered Palestine, and afflicted the children of Israel†. All these, notwithstanding their temporary

* Jerem. xii. 10.

† When the whole tenor of prophecy is considered, I cannot but think it somewhat unnatural to suppose, with Dr. Blayney,

rary success, are to be visited in *their* turn for the
 evil of their doings. The prediction, so far as it
 relates to the oppressing pastors, has already been
 in part accomplished. “ The Egyptians much
 “ afflicted the nation of the Hebrews, and detained
 “ them in bondage several years. The Assyrians
 “ carried away captive *the ten tribes of Israel*;
 “ and the Babylonians afterwards *the two remain-*
 “ *ing tribes of Judah and Benjamin*. The Syro-
 “ Macedonians, especially Antiochus Epiphanes,
 “ cruelly persecuted them: and the Romans ut-
 “ terly dissolved the Jewish state, and dispersed
 “ the people so that they have never been able to
 “ recover their city and country again. And
 “ where are now these great and famous mo-
 “ narchies, which in their turns subdued and op-
 “ pressed the people of God? Are they not
 “ vanished as a dream; and not only their power,
 “ but their very names, lost in the earth? The
 “ Egyptians, Assyrians, and Babylonians, were
 “ overthrown, and entirely subjugated, by the
 “ Persians: and the Persians (it is remarkable)
 “ were the restorers of *the Jews*, as well as the
 “ destroyers of their enemies. The Syro-Mace-
 “ donians were swallowed up by the Romans:
 “ and the Roman empire, great and powerful as

Blayney, that *these pastors mean the latter wicked kings of David's kings*, particularly Zedekiah. I doubt likewise, whether this prediction, any more than the preceding one, relates at all to *the return from Babylon*.

“ it

“ it was, was broken into pieces by the incursions
 “ of the northern nations ; while *the Jews* are
 “ subsisting as a distinct people at this day. And
 “ what a wonder of Providence is it, that the
 “ vanquished should so many ages survive the
 “ victors ; and the former be spread all over the
 “ world, while the latter are no more *.” The
 prediction however will be yet more amply fulfilled at the era of *the final restoration of Israel*, when the sovereigns of the Romish apostasy, who are now rapidly sinking into the state of mere vassals to *Antichrist*, shall be overthrown, along with *their tyrannical chief* and *their false prophet*, in the land of Palestine, in the region between the two seas.

Their destruction will be the prelude to a new and happy order of things. The Messiah, at his *second advent* (for his *second advent* is here manifestly spoken of), will reign over his people *Israel*, either personally, or by the instrumentality of other righteous shepherds. In his days *Judah* shall be saved, and *Israel* shall dwell safely : and their restoration from the different countries of their dispersion shall then be as much celebrated, as their deliverance out of the land of Egypt was in the days of yore.

With *the restoration of God's ancient people*, the *overthrow of Antichrist* is, as usual, connected.

* Bp. Newton's Dissert. viii. 2.

Like a whirlwind, the anger of the Lord will go forth against the wicked, and settle upon their devoted heads : nor will it turn back, until he hath wrought, and hath completed the purpose of his heart. The prophet adds, that *in the futurity of days* these matters shall be clearly understood. *Hereafter* their full meaning shall be discerned, though at present “the words are closed and sealed “up till the time of the end*.”

PROPHECY XIX.

The general restoration of Israel—The restoration of Judah in a time of great trouble—The overthrow of Antichrist—The certainty of the restoration of Israel, and his happy state subsequent to it.

Jeremiah xxx. 1. The word that came to Jeremiah from the Lord, saying, 2. Thus speaketh the Lord God of Israel, saying, Write thee all the words which I have spoken unto thee in a book. 3. For lo, the days come, saith the Lord, that I will bring back the captivity of my people Israel

* Compare with this prophecy Jerem. xxxiii.

and Judah *, saith the Lord : and I will cause them to return to the land that I gave to their fathers, and they shall possess it. 4. And these are the words that the Lord spake concerning Israel and concerning Judah. 5. For thus saith the Lord : We hear a voice of trembling, of fear, and not of peace. 6. Ask ye now, and see, whether a man doth travail with child ? wherefore do I see every man with his hands on his loins as a woman in travail, and all faces are turned into paleness ? 7. Alas ! for that day is great, so that none is like it : it is even the time of Jacob's trouble ; but he shall be saved out of it. 8. For it shall come to pass in that day, saith the Lord of hosts, I will break his yoke from off his neck, and his bands † will

* *Israel and Judah.*] “ *Israel and Judah*, having been carried away by two distinct captivities into different parts of the world, several prophecies of the Old Testament not only foretell the restoration of each of them, but likewise their re-union after their restoration. Now, though it be granted that some of every tribe did return to their own country under Cyrus and Artaxerxes, and are therefore called by the name of *all Israel* (Ezra ii. 73. vi. 17. vii. 13. x. 5. Nehem. xii. 47.) ; yet the far greater part of these were of *Judah and Benjamin*, together with *the Levites* (Ezra i. 5.). So that it is a great question, what is become of the main body of *the ten tribes*, which Salmanasar carried away into Assyria and the neighbouring countries. From all which we may infer, that this and the like prophecies of the Old Testament refer to a further restoration of *the Jews* that is yet to come.” Mr. Lowth in loc.

† *His neck—his bands.*] See Dr. Blayney in loc.

I burst asunder; and strangers shall no more exact service of him *: 9. But they shall serve the Lord their God, and David their king † whom I will raise up unto them. 10. Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity ‡; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. 11. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in exact measure §, and will not leave thee altogether un-

* *Strangers shall no more exact service of him.*] “ This promise has not yet received its accomplishment; since, after the return of *the Jews* under Cyrus, they were reduced into servitude by the Greeks and Romans; and at present there is no place in the world where they can be said to be their own masters.” Mr. Lowth in loc.

† *David their king.*] “ That is, *the Messiah*, who is often called by the name of *David* in the prophets, as the person in whom all the promises made to David were to be fulfilled.” Mr. Lowth in loc.

‡ *I will save thee from afar, and thy seed from the land of their captivity.*] “ I will deliver thee from thy captivity, though thou shouldest be dispersed into the most distant countries. And this, though it be not accomplished in *the Jews* of the present age, shall be made good to their posterity, who are beloved for their fathers' sake, as St. Paul speaks.” Mr. Lowth in loc.

§ *I will not make a full end of thee: but I will correct thee in exact measure.*] Compare this with Isaiah xxvii. 7, 8, 9. in Prophecy vii.

punished

punished—16. All they, that devour thee, shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. 17. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee, An outcast, this Zion, no man seeketh after her. 18. Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon its own ruinous heap, and the temple shall stand after the measure thereof. 19. And out of them shall proceed thanksgiving, and the voice of them that make merry: and I will multiply them, and they shall not be a few; I will also glorify them, and they shall not be small. 20. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. 21. And their nobles shall be of themselves, and their governor shall proceed from the midst of them: and I will cause him to draw near, and he shall approach unto me: for who is he that engaged his heart to approach unto me? saith the Lord. 22. And ye shall be my people, and I will be your God.

23. Behold the whirlwind of the Lord, it goeth forth hot, even a settling whirlwind: it shall settle upon the head of the wicked. 24. The fierce anger

of the Lord shall not turn back until he hath wrought, and until he hath performed the purpose of his heart : In the futurity of days ye shall clearly understand it *.

xxxi. 1. In that time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people—3. The Lord hath appeared from afar unto me, Yea, I have loved thee with an everlasting love ; therefore with loving kindness have I drawn thee. 4. Again I will build thee, and thou shalt be built, O virgin of Israel † : thou shalt be adorned ‡ with thy tabrets, and shalt go forth in the dances of them that make merry. 5. Thou shalt yet plant vines upon the mountains of Samaria § ; the planters shall plant, and shall sing praises—7. For thus saith the Lord ; Sing with

* *In the futurity of days ye shall clearly understand it.]* Compare this with Dan. xi. 40—45, xii. 1—10.

† *Virgin of Israel.]* “ *The virgin of Israel* is of the same extent with *all the families of Israel* (ver. 1.). For the blessings here promised shall receive their utmost completion, when *Israel* and *Judah* shall again be united into one people.” Mr. Lowth in loc.

‡ *Thou shalt be adorned.]* Or, as the passage ought perhaps more properly to be translated, *thou shalt pass over*, that is, *thou shalt trip along the path*. Vide infra Note on Prop. xxxiv.

§ *Samaria.]* “ *Samaria*, being the metropolis of the ten tribes, seems to be put for the kingdom of *Israel*, as it was distinct from that of *Judah*—Taking *Samaria* in this sense, it implies, that the deliverance here spoken of shall extend to *Israel* as well as *Judah*.” Mr. Lowth in loc.

gladness

gladness for Jacob, and shout for the head of the nations *: publish ye, praise ye, and say, O Lord, save thy people the remnant of Israel. 8. Behold, I will bring them from the north-country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together : a great company shall return thither. 9. They shall come with weeping, and with supplications will I lead them : I will cause them to walk by the rivers of waters in a straight way wherein they shall not stumble : for I am a father to Israel, and Ephraim is my first-born †. 10. Hear the word of the Lord, O ye nations, and declare it in the isles afar

* *The head of the nations.*] *Israel* shall, after his restoration, become the joy of the whole earth, the first of all nations ; not in the carnal sense which *the Jews* expected at *the first advent* of our Lord, but in a sublime and spiritual sense. “ This term,” says Dr. Blayney, “ I look upon to be synonymous with *Jacob* or *Israel*, who, being the peculiar people of God, was thereby exalted to a preeminence above other nations. The privileges of primogeniture are asserted to belong to him (Ver. 9.), which is equivalent to calling him *the chief* or *head of the nations* ; the first-born being commonly entitled to the rank of chief or head among many brethren.”

† *Ephraim is my first-born.*] “ *Ephraim* is often equivalent to *Israel*, especially when *Israel* denotes *the ten tribes* as distinct from *Judah*—This implies, that God will restore the nation of *the Jews* to their primitive state, as it stood before their separation into two kingdoms.” Mr. Lowth in loc.

off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock. 11. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he—15. Thus saith the Lord, A voice was heard in Ramah, lamentation and bitter weeping; Rachel, weeping for her children *, refused to be comforted for her children, because they were not. 16. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. 17. And there is hope in thy last end †, saith the Lord; and thy children shall come again to their own borders. 18. I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned; for thou art the Lord my God. 19. Surely after that I was turned, I repented; and, after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the re-

* *Rachel, weeping for her children.*] This is applied by St. Matthew to the murder of the innocents by Herod: but he undoubtedly cites the prophecy only in the way of application. The whole context clearly shews, that it properly relates to the figurative mourning of the mother of *the house of Joseph*, on account of the dispersion of *the ten tribes*. See Dr. Blayney in loc. See also Mr. Lowth.

† *There is hope in thy last end.*] The allegorical last end of Rachel is the reestablishment of her children as a people.

proach

proach of my youth. 20. Is Ephraim my dear son? is he a pleasant child? for, since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord. 21. Set thee up way-marks, make thee high heaps: set thine heart toward the high-way, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities—27. Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast*. 28. And it

* *I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast.*] I will cause there to be a great increase both of men and cattle. *Suscitabo domum Israel et domum Juda: multiplicabo eos hominibus, et prosperabo eos pecoribus* (Chal. Paraph.). *Seminabo domum Israel et domum Juda semine hominum et semine jumentorum* (Vulg. Lat.). *Seminabo Israelitis et Judæis semen hominum et semen jumentorum* (Vers. Syriac.). *Seminabo Israelem et Judam semine humano et semine jumentum* (Vers. Arab.) The passage nearly resembles a parallel prophecy of Ezekiel. “But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For behold, I am for you, and I will turn unto you, and ye shall be tilled and sown. And I will multiply men upon you, all the house of Israel even all of it: and the cities shall be inhabited, and the wastes shall be builded. And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord.” Ezek. xxxvi. 8—11.

shall

shall come to pass, that, like as I have watched over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict ; so will I watch over them to build, and to plant, saith the Lord—31. Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah : 32. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt ; which my covenant they brake, although I was an husband unto them, saith the Lord : 33. But this shall be the covenant that I will make with the house of Israel ; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts ; and I will be their God, and they shall be my people. 34. And they shall teach no more, every man his neighbour, and every man his brother, saying, Know the Lord ; for they shall all know me, from the least of them unto the greatest of them, saith the Lord : for I will forgive their iniquity, and I will remember their sin no more. 35. Thus saith the Lord, which giveth the sun for a light by day, the appointed courses of the moon and the stars for a light by night, which divideth the sea when the waves thereof roar ; the Lord of hosts is his name. 36. If those appointed courses depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever.

37. Thus

37. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord.

38. Behold the days come, saith the Lord, that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner.

39. And the measuring line shall yet go forth overagainst it upon the hill Gareb, and shall compass about to

Goath. 40. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse-gate toward the east, shall be holy unto the Lord: it shall not be plucked up, nor thrown down any more for ever.

COMMENTARY.

Dr. Blayney makes the following judicious remarks on the prediction contained in these two chapters.

“ There are many prophecies in various parts of
 “ the Old Testament, which announce *the future*
 “ *restoration of Israel to their own land*, and *the*
 “ *complete reestablishment of both their civil and*
 “ *religious constitution in the latter days*. These
 “ two chapters contain a prophecy of this kind,
 “ which must necessarily be referred to those
 “ times, because it points out circumstances, which
 “ certainly were not fulfilled at the return of *the*
 “ *Jews* from the Babylonish captivity, nor have
 “ hitherto

“ hitherto had their completion. For the people,
 “ that returned from Babylon, were the people of
 “ *Judah*, who had been carried away captive by
 “ Nebuchadnezzar; but here it is foretold, that
 “ not *the captivity of Judah* only should be
 “ restored, but *the captivity of Israel* also, meaning
 “ those *ten tribes*, that were carried away before
 “ by Shalmaneser king of Assyria, and who still
 “ remain in their several dispersions, having never
 “ returned, in a national capacity at least, to their
 “ own land, whatever some few individuals have
 “ done. But the terms of the prophecy intitle us
 “ to expect, not an obscure and partial, but a
 “ complete and universal, restoration: when God
 “ will manifest himself, as formerly, the God and
 “ patron of *all the families of Israel*, and not of a
 “ *few* only. Again, it is promised, that after this
 “ restoration they should no more fall under the
 “ dominion of foreigners, but be governed by
 “ princes and magistrates of their own nation, in-
 “ dependent of any but God and David their
 “ king. But this was not the case with *the Jews*
 “ that returned from Babylon. They then indeed
 “ had a leader, Zerubbabel, one of their own
 “ nation, and also of the family of David. But
 “ both their nation and the leader continued
 “ still in a state of vassalage and the most servile
 “ dependence upon the Persian monarchy. And,
 “ when the Grecian monarchy succeeded, they
 “ changed their masters only, not their condition:
 “ till at length, under the Asmonæan princes, they
 “ had

“ had for a while an independent government of
 “ their own, but without any title to the name of
 “ *David*. At last they fell under the Roman yoke ;
 “ since which time their situation has been such,
 “ as not to afford the least ground to pretend, that
 “ the promised restoration has yet taken place.
 “ It remains therefore to be brought about in
 “ future under the reign of the Messiah, empha-
 “ tically distinguished by the name of *David* :
 “ when every particular circumstance, predicted
 “ concerning it, will, no doubt, be verified by a
 “ distinct and unequivocal accomplishment.”

On these grounds, we may safely, I think,
 venture to pronounce, that *the joint restoration of*
Judah and Israel in the last ages is again foretold
 in the present prediction of Jeremiah, as it already
 has been in the foregoing ones. The prophet
 begins with declaring, that, although they should
 certainly return into their own country, they should
 return, at least *Judah* should return, in a day of
 unexampled trouble. Terrible however as that day
 will be, *Jacob* shall surely be saved out of it : the
 yoke of his oppressors shall be broken from off his
 neck : his children shall no longer serve strangers
 in the land of their dispersion : but they shall serve
 the Lord their God, and the antitypical *David*
 their king the Messiah. Of the nations, among
 which they have been scattered, God will make a
 full end : but of *them* he will not make a full end ;
 for, although he will not leave them altogether un-
 punished, he will correct them only in exact mea-
 sure.

sure. While *they* are chastised with a fatherly chastisement, the whirlwind of the Lord will go forth with fury, and settle upon the head of the wicked, *Antichrist* and *his rebellious associates*. The prophet adds, that *hereafter*, in *the futurity of days*, when all the matters contained in it shall have been accomplished, this prediction shall be fully understood, but till then it shall be a sealed book. As the time however of its completion approaches, we shall gradually obtain a clearer insight into it. Already have many begun to run to and fro; and knowledge is daily increasing, as the signs of the times multiply. In our own generation we have seen the rise of *Antichrist*. His ultimate fate is likewise predicted; and his destruction is declared to be contemporary with *the restoration of the Jews* at the close of *the 1260 years*. But over more minute circumstances the impenetrable veil of awful futurity still continues to spread itself. The anger of the Lord will not turn back, until he have performed all the purposes of his heart: when *they are* all performed, we shall then fully understand both this and other similar prophecies.

In the remainder of the prediction, Jeremiah seems peculiarly to direct our attention to *the restoration of the house of Israel*, which will not take place till after *the overthrow of Antichrist* and *the previous restoration of the house of Judah*. Lost as *the ten tribes* at present are, though the figurative Rachel has long bewailed her scattered children,

dren, which in a remarkable manner *are not*, the virgin of *Israel* shall again go forth to the dance, the mountains of *Samaria* shall again be planted, and *Ephraim* shall not for ever be an alien from his God and Father. As the Lord hath hitherto watched over *Judah* and *Israel* only to destroy and afflict them; so will he then watch over them, to build and to plant. He will make a new and spiritual covenant with them. They shall no more be bound by laborious ceremonial observances. But they shall all know the Lord from the least to the greatest of them. Meanwhile Palestine shall exult in more than its ancient fertility; its population shall experience a wonderful increase; and every kind of useful animals shall be multiplied throughout its provinces. Thus will God bless the latter end of his chosen people, more than their beginning.

PROPHECY XX.

The desolation of the mystic Edom.

Lamentations iv. 21. Rejoice, and be glad *,
O daughter of Edom, that dwellest in the land of
Uz,

* *Rejoice, and be glad.*] The words seem to be spoken ironically. Although thou hast long lived deliciously, and
com-

Uz, the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked. 22. The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom; he will discover thy sins.

COMMENTARY.

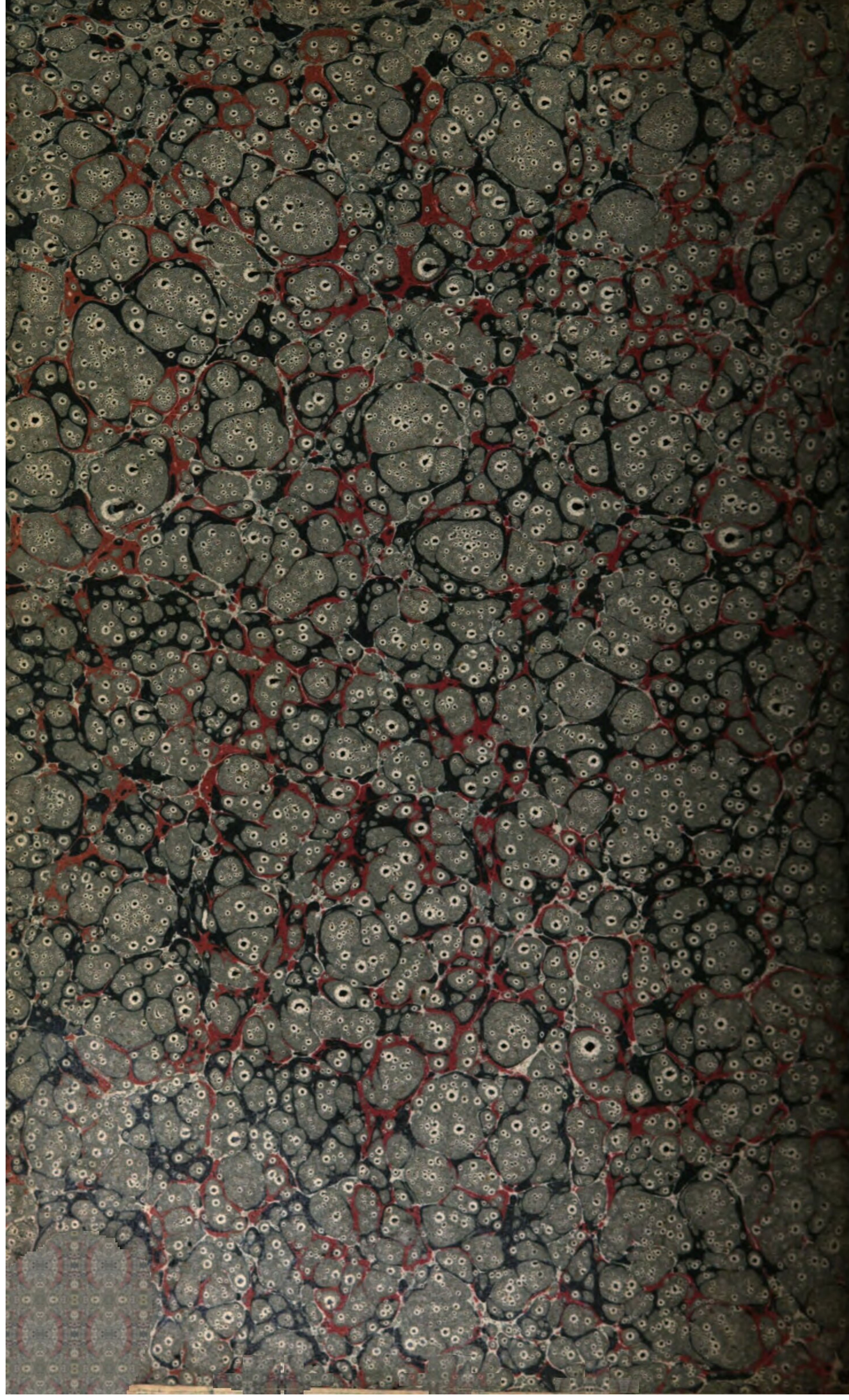
I have already noticed this prophecy. The *Edom*, here spoken of, must undoubtedly be a *typical Edom*: because his destruction is connected with *the very last restoration of Israel*, after which the ancient people of God shall no more be carried away into captivity. The *typical Edom* then must be *the great Roman Antichristian confederacy* of the last ages. Jeremiah describes *the daughter of Edom* much in the same manner, though more briefly, that St. John describes *the mystic Babylonian harlot* *.

committed fornication with the kings of the earth, a heavy judgment impends over thine head: thy nakedness shall shortly be revealed, and thy sins discovered. The style of the passage is exactly similar to Eccles. xi. 9. See Dr. Blayney in loc.

• Compare Rev. xvii.

END OF VOL. I.

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